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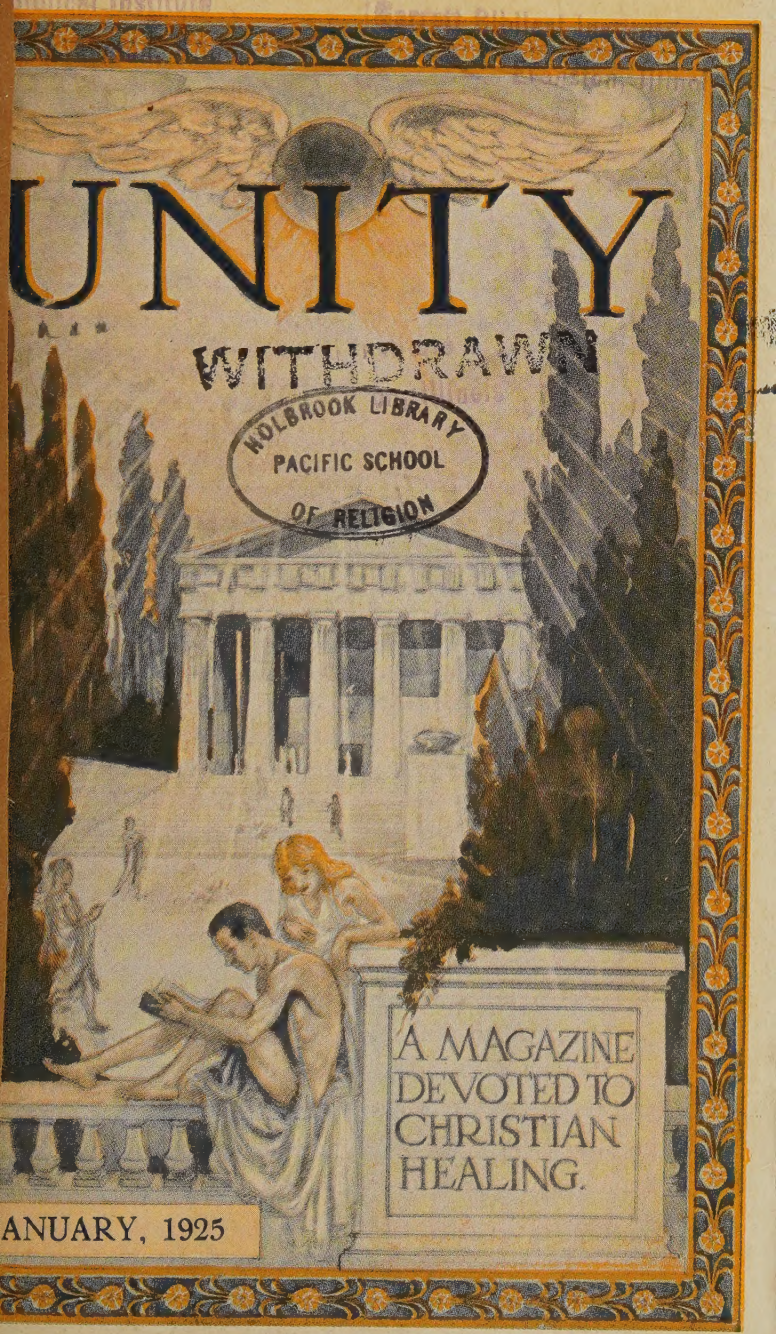

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UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

A monthly magazine issued the first of the month by
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Unity is a handbook of Christian healing and Christian living.

The purpose of Unity is not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life. The teachings of Unity explain the action of mind, the connecting link between God and man. They explain how mind affects the body, producing discord or harmony, sickness, or health; how it brings man into the understanding of divine law, harmony, health, and peace, here and now.

Unity is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. No matter how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, we receive voluntary offerings for all our ministrations. No demand for money, no charge against any one, has been made by Silent Unity in the more than thirty years of our existence.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write or telegraph to this Society, and you will be given our ministry at once. All correspondence is confidential.

Send all requests for help to *Society of Silent Unity*, 917 Tracy, Kansas City, Mo.

JESUS SAW THE MYSTERY OF THE SOUL

Jesus Christ belonged to the true race of prophets. He saw with open eye the mystery of the soul. Drawn by its severe harmony, ravished with its beauty, he lived in it, and had his being there. Alone in all history he estimated the greatness of man. One man was true to what is in you and me. He saw that God incarnates himself in man, and evermore goes forth anew to take possession of his world.—*Emerson.*

Garrett Biblical Institute
Evanston, Illinois

THE JOYOUS SOUL

CHARLES FILLMORE

RELIGION in its highest and best is science. It is the science of mind, spiritually interpreted. Its scientific import is in the universal explanation which it has for all sciences. It is founded in God mind and must explain all creative processes.

As metaphysicians who are demonstrating the science of religion, we should take up the fundamental principle of order and law, in its relation to mind, and apply it in every one of our meetings. In other words, our prayers should be scientific.

We should begin our work with a scientific thought, a mental attitude, that will bring joy; we should get the results of joy in our lives, even in our bodies. The Scriptures say: "The joy of Jehovah is your strength." Is there any connection between bodily strength and joy? Certainly. "The joy of Jehovah is your strength;" in other words, the joy of the one infinite law, applied in right relation to your consciousness, will bring forth strength of body. If you take a thought of joy and hold it in the right way, you will translate it into muscular strength. Athletes—that is, progressive athletes—have discovered that it is not necessary to go through a great deal of strenuous muscular exercise in order to gain strength. They center their minds upon the muscles, and in this way they develop strength, even while sitting still. Sandow said that he could sit and watch a game of billiards and keep up his strength by flexing his muscles. He would send the vitalizing thought to the muscle and the thought would be incorporated as strength. Then when the demonstration of strength was necessary the strength thought was on hand. Not muscular exercise alone but muscular thought combined with muscular exercise makes one strong.

There is a universal strength-builder, and th strength-builder is within every one of us. If we wou cultivate this builder to its highest, we must take n only the strength thought but also the joyous thoug We can develop strength in our play, in our religio worship and in our daily occupations by holding t strength thought and the joy thought in happy co dination.

The Bible tells us that there is joy in heaven ov repentant sinners. "Weeping may tarry for the nig but joy *cometh* in the morning." There is sunshine af the storm. It makes no difference how dark things ma be, you can rest assured that joy will follow if you loo for it.

"Eat thy bread with joy." There should be joy the table, joy with every mouthful that you take. L your grace at the beginning and at the end of yo meal be: "I eat my bread with joy."

The sixteenth Psalm has many wonderful stat ments of joy:

> I have set Jehovah always before me:
> Because he is at my right hand, I shall not be moved.
> Therefore my heart is glad, and my glory rejoiceth:
> My flesh also shall dwell in safety.
> For thou wilt not leave my soul in Sheol;
> Neither wilt thou suffer thy holy one to see corruption.
> Thou wilt show me the path of life:
> In thy presence is fullness of joy;
> In thy right hand there are pleasures for evermore.

In the allegory of Abraham and Sarah, before t new state of consciousness called Isaac was born, wh the Lord revealed to Sarah that renewed youth shou come to her in her old age, she "laughed within he self." When Isaac was born, "Sarah said, God ha made me to laugh; every one that heareth will lau with me." When Isaac was brought forth—when t new joy came to her inward consciousness—s

"laughed;" and the son was called "Isaac," or laughter.

It is stated that when the laughing Isaac was brought forth, Abraham was one hundred years old, and Sarah was ninety. When the Bible mentions years it does not necessarily indicate time, but accumulated wisdom. The age of these persons is given to indicate that they went forward in righteousness; with their experiences, or, as we say, with years, they accumulated better understanding of the true law of living. If we would get this understanding and put away the passing years and that state of mind which comes to people when they believe in years and "old age"—if we would do away with all this and realize that with every year that is added to our lives we have more wisdom, more understanding, and more ability in all ways, we should get at the real meaning of the great ages recorded of Bible patriarchs.

By your experience you gain knowledge. The larger your experience in true knowledge the greater your credit of years in the divine record.

If this is the law, should there be any feeble-minded, childish men or women? Should our business men look at the gray-haired and say: "You are too old; I want youthful workers"? Certainly not. When men observe the law of God and accumulate true wisdom with the passing years, the old will be chosen first, because each year will represent increase of capacity. That is the kind of old people we want; that is the kind of old people we have in the Bible.

If you want your years to bring you the real fruitage of Spirit, enter into the consciousness of God. You will find that with every year you will grow stronger, with every year you will grow younger, and with every year you will grow in wisdom, in love, and in understanding. This is what practical Christianity teaches. To attain this youthfulness you must put out of your

minds all thought of weakness, gloom, and discourag
ment. You must have strength increasing to the poi
of omnipotence. Cultivate the inward joy of the Chri
tian, and you will grow strong with every added yea

Joy is a necessary element in the ongoing of man i
the strength of years. Abraham and Sarah coul
bring forth joy, the inward joy of the spirit (Isaac)
because they had lived righteously in the sight of th
Lord. Had they ignored the law of God and live
without regard to spiritual things, they would hav
grown old and feeble, and life would have lost its ze
for them. Those with young ideas would have take
their places, and Abraham and Sarah gradually woul
have been pushed aside. But they lived under the la
of Spirit.

The history of Abraham shows that he realize
God's law. His herdsmen were disputing with Lot'
herdsmen over the possession of certain lands. To settl
this dispute, Abraham said, in effect: "You take th
right, and I will take the left; or you take the left and
will take the right. There is room for all." That was
large concept by Abraham of the universal capacity o
being. Abraham did not confine himself to small idea
His ideas were as broad as the universe.

Broad-mindedness is one of the avenues throug
which the divine law expresses itself. The man wh
lives to the fullness of his capacity in expressing Go
does not become narrow-minded, nor does he believe i
the past, but he lives in the good that is constantly open
ing to him in the present. Rejoice in your capacit
and make that capacity to expand until you are fu
with years of wisdom. The result of this ongoing in th
divine law will be an established state of consciousnes
in which joy will be the keynote. This state of joy
your son Isaac.

In beginning your demonstration of your innate ca
pacity for joy, it is necessary that you do some spiritua

work. Joy, like all of the other gifts of God, is a potentiality in man; it must be developed through man's thought. If you are in the habit of looking on the dark side of things, begin right now to cultivate joy; say: "I am going to develop the joy which God has given me." Then join in the universal joy and glee of the universe. The poet gazing at the heavens says:

> There's not the smallest orb which thou behold'st
> But in his motion like an angel sings.

If you are glum you are working against your health and your prosperity. If you think that life is hard, that you have sorrows, that you have nothing to be joyous about, a melancholy state of mind becomes established and you bring forth its results in jaundiced eye and in muddy skin. The swift joy of life has been suppressed, and these are the reactions.

God never gave man a spirit of melancholy. God gave him the spirit of joy. The joy of the Lord is in you if you live under the law of the Lord. That joy can be brought into expression in every department of your life; your success will depend largely upon the smile that you wear. People have said to me: "I like to see my friends natural. If they don't feel like smiling, I don't like to have them force a smile for my benefit." This would be a dreary world if we did not force a smile once in a while. We should smile sometimes when we do not feel like smiling. Our business demands that we look cheerful. Some people deplore the rollicking songs and the jazz tunes of the present, and mournfully compare them with the sentiment and the dignity of the past. Our songs may be a little shallow and frivolous, but they have the virtue of jollity.

Then laugh. Laugh when you do not really feel like laughing, and you will find that it will unburden you; it will free you. Sorrowful thought and melancholy face are depressing. Cultivate joy—joy in your

going in and your coming out; joy in every thought that you have; giving joy to others, giving joy to yourself. Beware the man in you who cannot see the humorous side of life. He is a Pharisee and a hypocrite. The sinner will precede him into the kingdom.

The freedom and the happiness of the little child are innate in every one of us, but as we take up the burdens of the family relation, we gradually assume the idea of responsibility. We presume that we must become serious men and women, wear long faces, and settle down to the humdrum of life. Then the bubbling joy of the little child simply goes to sleep in us, and we become testy and wrinkled.

Is that the way to enjoy life and to grow young with the passing years? Certainly not. You will never bring forth your laughing Isaac in that way. You must unload all idea of responsibility, all assumption of dignity and piety, everything puritanical and artificial. The Puritan fathers were lean, lank, and dyspeptic because they took life too seriously. Their blue laws represented their blue way of looking at life. To them a Christian was a serious, somber, sin burdened soul headed toward hell. A violin or even a pipe organ was an instrument of Satan, in the sight of our Puritan fathers.

Thought habits that make you hard and rigid, that put lines in your face and squeeze the life out of your hair are not from God. No man conceives God to be sad, and Nature does not betray even one note of grief. The cosmic Mind expresses its joy in the overflowing gladness of all creation. Man in his natural state is care-free and happy. That natural state is represented by the little child. As Jesus said, you must get into this childlike state before you can get into the kingdom of heaven. The kingdom of heaven is within you. It is pictured as a place where music, hallelujahs, bliss and joy are unconfined. When you let go of the ten-

sion of the artificial life and rest at the center of your spiritual being, you cannot help being happy; happiness is heaven.

Every thought that tends to weariness must be left out of your kingdom of heaven. One of the greatest burdens that men stagger under today is the idea of hard labor. They believe in work—they hug to their souls the curse of Adam: "In the sweat of thy face shalt thou eat bread." When he shall attain understanding of the resources lying about him, man will not need to work long hours in order to live well. When man shall properly coöperate in the development of the resources that God has so abundantly provided, it will not be necessary to work as man works now. But so long as men believe in work and cry for work, they will mentally create a need for work. This result is the outworking of the law that thoughts make things.

To relieve men of the burden of work, deny the thought and affirm the prevalence of the divine law of ease in the ways of Spirit. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It has been said that such a doctrine encourages laziness. Many persons let others support them—but such is not the way in which Abraham and Sarah brought forth the care-free Isaac. They demonstrated freedom, joy, and riches easily enough; they had faith in God and observed his law. Those who understand the law claim the promise that the burden will be lifted through Christ, and thereafter what they do is done like the play of the child, in gladness and in laughter.

Though an inheritance of acres may be bequeathed, an inheritance of knowledge and wisdom cannot. The wealthy man may pay others for doing his work for him; but it is impossible to get his thinking done for him by another, or to purchase any kind of self-culture.—*Samuel Smiles.*

HE THAT OVERCOMETH

HORATIO W. DRESSER

PROBABLY no tendency is more evident in the experience of those who are sincerely trying to live the right life than the tendency to drop back unless they make effort to keep in the right attitude. We are creatures of circumstance, habit, custom, tradition. It is easy to lapse in language, in zeal, in manners, in faith; easy to become immersed in conditions or processes, in details, in routine, in mere things, tasks, complexities; easy to pass by many of the better things of life; easy to omit the little acts of thoughtfulness which mean so much to elderly people, to the lonely, and to the troubled. It is easy to lapse into physical desires and comforts, if we have an abundance of food before us with money enough in our purses, with no special reason for foregoing the usual pleasures. It is an easy matter to make excuses, to postpone, to slip along without facing issues that need to be faced. We allow external matters to intrude; we permit hours which should be devoted to meditation to be broken into by trivial interruptions. We put off the time of our taking a part in many of the best activities—books, interests, opportunities—on the ground that there is not time. We readily yield to the spirit of mere pleasure and to the trend of the age in its amusements, fads, fancies—even its tendency to mere change, to give up higher things for lower, good music for poor, real poetry for rows of words "just to be different."

As strange as it may seem at first thought, effort is required to keep the best things of life to the fore, to maintain high standards in thought, feeling, conduct, business, personal appearance. It requires effort, as the years pass, to retain the best habits; for example, habits of promptness, regularity, general mental effi-

ciency. In youth we dislike to conform to good hours for going to bed and for getting up; we are little inclined on Sundays to rise early enough to go to church. Later we fail to keep up exercise, and in middle life begin to drop out of active participation in daily affairs: we anticipate declining powers, when we should work for spiritual increase. Each period of life has its temptations that entice us to relax effort. So in each period there is special reason for keeping the power of effort alive by doing things simply because they should be done, by striving to throw off the ever-ready tendency to lapse. We may check the tendency to slacken by seeking new reasons for doing what is worth while, finding new incentives to action, renewing ideals, throwing off custom, testing habits, keeping young, regaining spontaneity and freshness of spirit.

It is a simple matter to say that what we need to overcome is our selfishness. Such a statement is too general. It is more profitable to begin by noting that there is a certain inertia which meets us from time to time, from grammar-school days through mature years. Inertia often manifests as a tendency to let well enough alone, to be content with mediocre standards, to be content merely to "pass," as in the case of the student who cares not how inferior his work is so long as he "passes." We call this inertia laziness—in other people. It used to be called a sin, and it was considered a sign of the depravity of human nature. We cover it with many pleasing names, well knowing all the while that Emerson was right when he said that we all are as lazy as we dare to be.

There are two exceptions to this wise utterance, however. Fortunately for the world there are people who would rather work as many productive hours as possible than do anything else. There are people who are industrious in certain directions and lazy in only a few others. Some people are always ready to work,

but they do not wish to think. Others like to think, but cannot be persuaded to work with their hands. Most of us will make effort to win pleasure, even the young people who seem to be unable to get up on Saturday mornings "to help mother." We all work hard to have what we call a good time, but we think that it is too much effort to be good. We want the fruits of thought without making effort to be wise.

It is easy to move with the crowd, and so we keep on moving with it. Yet if we had a little more knowledge we should know that resistance is an incentive to effort and a means of enlisting our powers to the full. Few of us make as much effort as we might. We know perfectly well that we do not deserve the praises which people bestow upon us. We seldom do excellent work; we might have done far better. We seldom make a real sacrifice; we give away what we do not want. We are strongly inclined to do what pleases our vanity or pride, what is expected of us. If we say what people believe in language which is familiar to them they will praise us for our wisdom, secretly grateful that we did not use terms that they do not understand, that we did not say anything unconventional or stirring, or anything which called on them to change their attitude and begin to work with zeal. We let the few do the greater work for us in the organizations to which we belong. We even expect the few to do our thinking for us—unless they go too far in calling attention to our easy-going beliefs. We excuse ourselves on the ground that there is lack of time, even when we know that it is the busiest people in the world who have time for one thing more. The wisely productive people of the world discard all these easy methods and put order into their work. They have a scale of values, and drop out matters of lesser importance when greater matters come in. There is always time for things su-

premely worth while. Most of us have time for what we really want to do.

We seldom sit down and analyze the question to the end to see what effort is, how to make it, how to overcome inertia; and why "he that overcometh" shall inherit the great things of life, shall be worthy to be called a child of God.

How is effort most effectively made? By keeping the eye single to what we wish to be, keeping it on the goal that we wish to win, concentrating on the work at hand, persistently bringing our attention back every time it wanders, enlisting the imagination, resting and coming back to make a fresh start—and especially by pushing through the inertia which settles down upon us when we make the first attempts to start.

We need of course to consider what is worth while, to make a wise choice, to find something which enlists our powers in full measure. For unless one loves his work, institution, belief, system, goal or objective, he will not make fullest effort. But granted a love that quickens, the great consideration is to get in motion early while the prompting is on, to come back to the ideal every time we lapse, then keep on trying. Seeing the power of inertia, we may seek guidance in overcoming it. Realizing that there is a tendency toward lassitude, we may endeavor to keep fit. No argument is required to show that there is a certain effort we have to make for ourselves, an effort that no one else can make for us.

There is a sense, to be sure, in which no one can overcome save God alone. For we never overcome in our independent strength. The real struggle is prior to this, that is, in the change from love of self and of external things to the love which quickens us to service and puts the things of the spirit above those of the flesh. Overcoming is never a mere question of what is called self-mastery or control—although that is an essential—

for we are not trying to manage ourselves as if we were proposing to inflict our wills upon the world. Our part is frankly to recognize what needs to be overcome, transmuted, or reborn, to have faith, to adopt the affirmative attitude that makes us ready to plunge in and begin. Our prayer naturally is that the attitude which fosters overcoming will become constant in us, that we may abide in the love which steadily invites spiritual guidance and power.

There is no magic formula which fits all cases and frees us from the need of making effort; no substitute for facing what should be overcome, that we may rise to the ideal anew and may will the transformation of what is undesirable. It is a law of our spiritual nature that the hidden motives, desires, complexes, and other activities which we have tried to cover up shall be brought out into the open where they may be seen for what they are, admitted for what they are, as tendencies which need to be lifted up. We see this process on a large scale in war, which discloses the scheming of nations. We realize that society makes no real headway save so far as a lie is seen to be a lie, hypocrisy seen to be just what the name indicates, and we understand why Jesus went so directly to the heart of the matter when speaking of liars and hypocrites. But when people realize that they should be true, consistent, serving one master, then not only is there hope, but the way is open for changes to begin. When you see your error, when you frankly admit your lesser way in contrast with God's greater way, it is not necessary for you to make a separate affirmation of will on each point, as much as to say, "I will to have this error cease;" for such seeing is willing, admitting is aspiring. The moment we do our part, spiritual life comes to our aid to cast out the old and bring in the new. This change of heart or attitude is the real secret of our uplifting. Whenever we really see we ally ourselves with the

good, the right, the true. When we see the necessity for being constant we thereby will to be constant. We need not drive out the error or falsity.

There is indeed an easier way of making effort than the way that people tried in the old days—when to choose the harder way was supposedly to choose virtue, when sheer arousing of will power was said to be the proper thing. If we have learned what things are within our power and what things follow our spiritual choice, we have already accomplished a great deal. Then we need no longer wrestle unaided with the thing, we need not try to conquer in our own might, need not assert the mere will. It is right to pray for light. It is right to compare notes with others. It is right to seek the aid of nature out in the open, to have times for dropping our problems and beginning again with a new impetus. Our problems are partly social, not wholly personal. We are bound up with one another in all the affairs of life. We need one another, especially the example of those who go ahead and do things while the majority wait and ponder. In life, in motion, there is hope.

The practical man does not spend much time merely thinking what might be done. He plunges in and tries, learns by doing. Everybody passes through a more or less prolonged period of trying things out, trying various vocations, finding out what talents or gifts he possesses, finding the self. For a part of the wisdom of effort consists in learning what we can best do, that we may make effort in the direction that opens on and up into the infinite. We know scarcely anything of some of our abilities till we have tried. We may find ourselves teaching, writing, leading men, in business or the world of civic affairs, without ever having planned such a career. Ideally speaking, there is a direction in which we can center our efforts to best advantage. Hence it is worth while to think till we find it, never trusting

solely to experiment or to advice. We may well spare ourselves the friction of trying to combine elements that do not belong together. Naturally we wish to advance out of the conflict of desires, emotions, loves. The central consideration is a prevailing love that is worth while.

It is commonly assumed that it is very difficult to live the spiritual life: that there is too much to be overcome; that it requires too much effort. The pathway is said to be steep and toilsome, or straight and narrow; it is hard to be good, easy to be wicked. So people turn away without having tried goodness to any appreciable extent. The reason why so few are noticeably earnest, devoted, consecrated, is supposed to be that too much effort or study is required; that a life of pleasure is to be preferred.

The way of sinners is the hard way, the way of anger, bitterness, jealousy, retaliation, dishonesty, insincerity, hypocrisy. People have a difficult time trying the life of compromise, trying to serve two masters at the same time. It is difficult to put material things first, since we are not physical beings primarily. It is difficult to seek wealth, worldly power, control, with the hope that happiness will be added. It is hard to find the pleasure without the pain, a life free from care because spiritual things are put aside, no pangs of conscience because conscience is ignored. It is difficult to use money to buy freedom and ease, comfort and the escape from ennui. All this is difficult because one of the laws of the spiritual life is: "Seek ye first his kingdom and his righteousness;" because the real or permanent change is from within outward.

On the other hand, there is a sense in which the way of the spiritual life is the easiest way. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me . . . For my yoke is easy, and my burden is light." The yoke is easy and the burden is light because man

is then led by divine wisdom. He is led by the Lord to the extent that he resists or turns from the promptings which spring from love of self and love of the world. For when man thus makes effort the spiritual forces flow in to relieve him of the obstacles that he has struggled against. When man is willing to seek the kingdom of God first—that is, conform his thought, will, and conduct to the divine order, instead of asserting and trying his own way—then guidance is given him, one upward step leads to another, all things are provided.

We often make hard work of the process of trying to be good. We overdo conscientious scruples. We are too rigid with people; we judge them and condemn them. We hold ourselves to our tasks with a stern sense of duty, scarcely allowing opportunity for any real joy or spontaneity. But all this is because we follow devious paths of our own choosing. The way of the spiritual life is the direct, simple, joyous way. We are not called upon to conquer by our own might the difficulties and temptations that beset us. We are not personally responsible for the righteousness of the world. The complexities which weary us are of our own invention. We have added innumerable occasions for friction and tribulation.

Part of our endeavor to make more and better effort consists then in learning what activities we should abstain from because they yield only friction and unhappiness, because they are the hardest way. We need to become more quiet and thoughtful, taking time for genuine consideration, that we may see where and how to make effort that avails. It is doubtless true of all of us that we do not make as much effort as we might, that we have inertias to overcome, self-love to be replaced by love to God and man. The real reason for our failures is often found just here—that we have made so little actual effort. And yet when we have made full allowance for this fact, the other fact remains that we

failed partly because we did not first consider how and where to make effort.

The matter is brought very close home to each of us when we once more ask: What is the ideal, the purpose, or use, for which you exist here and now? What is your standard? What are you striving to achieve? Is it worth while? Have you a scale of values so that you put first things first? If life becomes too intense or complex are you always sure to keep the best things constantly in view: the ideals of home life, the little acts of kindness, the opportunities to manifest love? Do you maintain a certain constancy of attitude, an ideal outlook or faith which enables you to renew your efforts each day?

If you have attempted to keep your eye on the good, have you kept before you the great truth that of yourself you have no independent power to make effort, to conquer, and to control? Have you kept a living realization of the fact that all life is a sharing of divine power? To keep this vital truth in mind is to live above circumstances, processes, habits, customs, with eye single to the Efficiency that achieves through all. Instead of trying merely to be comfortable, contented with passable work, yielding before your inertias, you will be eager to energize to the full, to attain the fullness of life. You will not then be thinking of waning powers and a declining old age. You will be filled with what lies before you to be done, that you may make it supremely worth while, that it may lead to the next opportunity, and the next.

Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. —*Paul to the Philippians.*

STOCK TAKING TIME

FRANCIS J. GABLE

IN BUSINESS January 1 is a time devoted to taking stock of what the business man has on hand in the way of merchandise. Every merchant takes stock because only by so doing can he get an idea of what he has with which to start the new year, and because his inventory is a vital factor in determining the state of his affairs. It is good business judgment for merchants and other business men to know what stocks they have on hand. But what should we think of a merchant who, when it came time for stock taking, took stock on one side of his store and ignored the other half of his store, and upon the figures so taken based all his earnings for the year? We should think that he was not very thorough.

Although the Truth student knows no particular season, and does every day the things that are necessary for that day, whether it be the 1st of January or the 20th of June, it is well at this time of the year, when stock taking is uppermost in the minds of so many business men, to think about stock taking in a more thorough way. Let us not be like the man who invoices only half his stock and lets the other half go by guesswork. Every individual knows that there are other things besides merchandise that enter into success in the world—in whatever line one may be engaged. The stock of one's material things is not so vitally important as the stock of things that one has in his inner consciousness, for upon the stock of things that he has within will depend his success for the coming year. One may own many articles, he may have houses and lands and a great cash balance, yet if he has not developed the inner consciousness that underlies the outside manifestation of wealth, the material things will not do him very

much good. It takes more than mere possessions to make an individual wealthy; it takes more than the accumulation of material things to make an individual happy.

Some of the inner things of which we should take stock at every opportunity are those things that are essential in the home, in the social life, but are so seldom considered unless something happens to them. One of these is the matter of health. A merchant invoices his stock at the beginning of each year; he lists every item and puts a valuation upon it. How much does the average merchant value his health? How much attention does he pay to it—unless he finds a negative condition in his body? If it were reasonable for a merchant to wait until he was about to fail before he invoiced his stock, it would be reasonable for us to wait until we were about to fail in health before we invoiced the stock of health that we have. We ought to turn within ourselves conscientiously and sincerely every day, that we may know to a certainty how much of God's life is manifesting in us, how much of God's life radiates to every cell and fiber of our organism. In this way we keep ourselves manifesting a perfect picture of life and health and vigor. It is important for the business man, the housewife, the professional man, or the laborer, to invoice his health, not only on the first day of January, but every day of every year.

A merchant who is going to invoice a stock must know something about the value of the stock. If some of us were called upon to invoice a hardware store, we should find a great many things the use or the value of which we should have no idea. We should be of little help in trying to invoice a stock of which we knew nothing. An individual cannot invoice his own health unless he has an idea of what health is. Health is not always an outer manifestation in the physical body, although we look to the outer manifestation as an ex-

pression of that which is within. But health manifests first within; health first is a state of consciousness. Health is the image and likeness of God within us which helps us to show forth a representation of him to our fellow men. When man understands health as being an inner condition, a state of mind, it is easier for him to recognize the expressions of it that appear in his body. If we can start the coming year with a healthy mind, with a mind resting upon all life and health inside ourselves, we may be sure that so long as we continue that attitude of mind the outer expression of health and vitality will be perfect and satisfactory. That is why it is necessary for us to analyze ourselves inwardly to get an idea of the value and the quantity of our health, in order to start the business of the coming year.

There are many other qualities besides health of which we should take stock, and they all depend upon the attitude of mind. Conditions are going to come to us during the next twelve months that will conform to the way in which we actually think of them. That does not mean that every casual thought that goes through our minds will find a great expression in the outer, although it will have an influence upon the outer expression. It means that the majority of our thoughts are going to make the majority of expressions that come into our lives. If one desires prosperity during the coming year, he must keep in an attitude of mind that will know what to do with his merchandise. In whatever sphere of activity one is engaged, every thought that goes out from him will have an effect upon his success during the next twelve months, and unless he knows the attitude of mind that he holds toward himself, toward his work, and toward the people to whom his work extends, he is taking only a partial inventory. He is neglecting or overlooking an important asset that he has within himself.

With how large a stock of love are most of us en-

tering the new year? How far does our love extend beyond ourselves? I never met a man who did not have some love about him. Some people manifest love only toward themselves, others extend the circle to let love manifest toward their families and their immediate social groups. There are others who are types of the man Jesus, who love everybody, because they know that divine love is universal and all-inclusive.

If on the first of the year a man should invoice his enemies, those that he considers unfriendly to him, and at the same time should turn within himself and invoice his stock of love and know his love to be great enough to surround and envelop all those so-called enemies, only a few weeks in the new year would pass before he would find that he had not an enemy in all the world. He could have no enemies because the love that would go out from him would be so great, so powerful that it would dissolve every feeling of antagonism that might be directed against him. The qualities that make enmities are negative; they do not show the life or presence of God in them. To become free from enmity we need only send out sufficient love, and the love does the work of dissolving negative qualities. If one is taking stock of his resources for the coming twelve months, let him invoice his stock of love. If it seems to be narrow and personal in its possibilities or in its directions, then he may know that his love is not purely divine. But if his love is universal, if it gets so far away from personality that it is sent out to all of God's children, then he has a real stock of divine love ready to bring him success and prosperity and friends and harmony during the coming year.

In taking an inventory of himself, each individual should realize that he now may have in his mind an exact counterpart of the condition that will express in the outer during the coming months. He may not see the outer condition until next July or next September,

but it may be in his consciousness now. If one expects a year filled with abundance, freedom, courage, health, happiness, and harmony, it is well for him to see that within himself he has a splendid amount and quality of the materials which go to make up the attributes that he desires to manifest. Each person now has the entire stock of raw materials of which he will make his coming year's prosperity. It is in him today, and whether he knows it or not it will come into expression in his outer life. The only way by which we can get away from guesswork and uncertainty and doubt and worry, and know what is coming to us in the future is to know the kind of materials that we have on hand with which our coming year is to be made.

It would be a careless manufacturer who would take any kind of iron or steel or other material that he was using and let it go through the refining processes and hope that it might turn out to be all right. It would be a very poor watch manufacturer who would manufacture a fine spring for a watch and let any sort of steel go into that spring. The careful manufacturer, the one who continues year after year to command the confidence of the people at large, is the one who knows the kinds of raw materials that go into his products, knows them to be fine and good and of the type that should go into each particular part. In this way he knows that the part will be up to the standard. The most finely tempered steel will make a finely tempered spring in a watch, and poorly tempered steel can make no better spring than the steel of which it is made. When each one starts the year with a thorough invoice of every attitude of mind, when he knows that the thoughts that are permitted to take root in his mind are good thoughts, when he knows that he must exclude all negative thinking from his mind, then he can be certain that his year will be successful.

Stock taking is a simple matter and yet it requires

constant watchfulness. It requires deep insight into one's attitudes of mind. Comparatively few people pay any attention to finding out what goes on in their minds. Some folks are so busy trying to find out what goes on behind their neighbors' doors that they have no time to find out what is going on within themselves. Sometimes people wonder why calamities or troubles come to them. It is more important to take stock of the thoughts which are permitted to pass through the mind, to know beforehand that negative conditions will not come because we have not built pictures of them within.

Taking stock teaches us to watch our thinking so as to think constructively. If thoughts come to us from some past idea, or from the outside realm of thought that is constantly enveloping us, if thoughts come that are not constructive and not in accordance with the idea that God made a perfect world, we will banish such thoughts from our minds. No matter how great an appearance of evil we may see in the outer we will say, "I will not judge according to appearances, I will judge righteous judgment, and the only righteous judgment that I know is that God the good is all there is." God manifests in every place where we have the spiritual vision to see him manifest; he is in all circumstances, in all conditions. Sometimes our vision is so obscured by our old ideas that we do not see him in a certain speech, a certain condition. Then it is necessary for us to build our thinking so as to develop a spiritual vision which shows us the presence of God everywhere.

That is the kind of stock taking that is worth while, and the kind that will make a successful year. It makes no difference if we find that we are short of constructive thoughts today, that we have built up negative ideas that have become predominant in our minds, because we can change our thinking; we can make our thoughts constructive; we can keep out all destructive thoughts

and build for ourselves perfect bodies, perfect circumstances, perfect family relationships, and all the things that make for mankind the more perfect life. Let us take stock in that way this year and continue to know our inner stocks every day of every year.

THE LAW OF GIVING AND RECEIVING

To develop our natures we must give; to accomplish intelligently we must give; for all life in its perfect expression is a scientific manifestation of the law of expansion and attraction, or giving and receiving. Life becomes disorganized on any other basis of operation. All harmony is the result of this law put into effect. Every cause must have a related effect or result; hence the more you give the more you will receive, but whatever is received will be of like quality with the thought which prompted the initial gift.

Mental cause and effect might be likened to respiration, because for everything you give, in word, thought or deed, you receive something in return. Every thought which you project into the ether brings back to you some possession or condition. If you give scientifically your generosity will never make you poor, nor will it pauperize those who are favored by your love.

The instant you begin to hoard what comes to you, or keep it for yourself alone, a congestion takes place in the cosmic ether around you and becomes manifest in your life as discord. To give without letting go in mind produces the same result as though you had not given at all, for it is the thought action which operates. The mind is the heart of the universe, and there must be continuous, automatic, scientific activity if disorder would be prevented. All nature evolves by law and order, automatically and rhythmically; it is a constant flowing of everything pertaining to life and whatever interferes with the life current causes inharmony.—*Gertrude A. Bradford; How to Demonstrate Health, Money, Friends.*

GUIDANCE IN TITHING

Written by a Silent Unity Worker

THE question, "What should one do with his tithes?" is often asked. It has been answered over and over again by articles appearing in our periodicals, but it seems that the subject cannot be taken up often enough to satisfy our readers.

The tithe is the Lord's share, and it should go for the support of his work and his ministers. It should be used to further the kingdom of God on earth and to carry Truth to the people of the earth, that they may be lifted out of thoughts and beliefs of sickness and poverty, and so be helped into healthy, prosperous conditions.

No explicit directions may be given as to how one should dispose of his tithes. Each one must know the truth and then follow the Spirit of the Lord within him in working it out in detail in his life and his affairs. If one prays earnestly for light on this matter, he will always know within himself just what he should do.

The object of any charitable giving or work should not be merely to supply a temporal need, which will have to be supplied again the next day, and the next. The object should always be to give, to the one in seeming need, new ideas, new inspiration and understanding, whereby he can come into a richer and truer and more creative consciousness and become capable of producing something or doing something that will bring his own supply. To accomplish this, one might at times be led to use a portion of his tithes.

Each person must be free to work out his problems according to the guidance of his own indwelling Christ. If we answer a question in a manner that is not exactly in accord with the ideas of the reader, he is quite likely to ask the very same question again. This is because, unconsciously, perhaps, he has refused to accept the

explanation given; he wants to be told that he is right, even though our reply made quite clear wherein he was in error, according to our understanding of the truth of the proposition. The only answer that we can give such a one is that he must go to the Holy Spirit within him to find out just what he should do. The tithes should not be used for self, relatives, friends, or charitable purposes, unless one is clearly led by the Lord to use them for such purposes. If one is in doubt as to the purpose for which his tithes should be given, then it would be well for him to look very thoroughly into the matter, and find out what the will of God for him is. Another cannot advise him correctly.

We believe that "God's storehouse" is any institution, person, or company of persons actively engaged in a spiritual ministry that is helping other persons into an understanding of Truth and that is aiding in the bringing forth of God's kingdom upon earth.

Only the Holy Spirit within one can truly make clear to him that which he seeks to know. There are always those who are ready to receive the truths that are being expressed in our literature, and they get the message. There are also those who are seeking and asking, but are not sufficiently awakened to understand, and there are others who are still content with dwelling in darkness, without the light of the Christ Truth.

We shall keep on explaining over and over again, from as many different angles as we can, the various truths that people need to understand and to put into practice in their lives, that they may become free from bondage and error. But after all, the most that we can do is to help our readers and students to find within themselves the Christ, the only guide and teacher who can open their understanding and instruct them satisfactorily in Truth. When one finds the Christ within, he finds the answer to all his questionings, and he then becomes a helper of others who are still in need of explanations.

FORM AND THE FORMING PRINCIPLE

E. V. INGRAHAM

ORE THAN ever before people are seeking to understand life and the maintenance of life in physical form. Some months ago a well-known magazine published an article dealing with the subject. In that article were given some interesting facts that the scientific world has discovered about cell life as the medium through which all life is expressed. One of the most startling statements in this article is that cell life is potentially immortal. The world is becoming interested in the question of man's immortality in the flesh and the way he should live in order to prolong his expression upon this plane.

The subject of immortality in the flesh involves endless possibilities for speculation and research, but in a short article we may get a glimpse of some of the underlying ideas pertaining to the subject.

The Scriptures teach that man shall not live by bread alone, but by every word proceeding out of the mouth of God. There is a living substance in the universal ethers. Our failure to understand this substance and appropriate it to ourselves is one of the reasons why we have failed to manifest the full measure of our possibilities in life.

We are inclined to think that ideas cannot be given dimensional form in any phase of the creative principle of the universe except in the manifest world which we call matter. We must, however, come to understand the universal unformed substance and its relation to the manifest world before we can successfully and intelligently deal with the reconstruction of our minds, bodies, and affairs, according to the divine plan.

At the present time there are two diverse concepts of matter. On the one hand is the belief that matter is the only reality; resulting from this belief is an ab-

solute dependence upon matter and its apparent laws. On the other hand is an absolute denial of the existence of any such thing as matter; this theory is accompanied by the belief that the unmanifest and intangible side of the universe is the only reality. Both of these concepts fall short of the truth.

The first concept is so obviously fallacious that it does not require a lengthy discussion. The fact that we can behold the universe in operation, should of itself convince us that there is an infinite, intelligent cause back of all material forms. It is evident that this cause works with a greater intelligence, exactness, and skill than can be found in the laws that man has evolved from a purely material hypothesis.

It is unreasonable to teach that things which demand our attention and which concern our action to the extent that the earth and our bodies do, can be disposed of by mere denial of their existence and their reality. If anything manifests with a sufficient degree of force to demand our attention, there is a logical explanation for its existence; for every manifestation there is a corresponding cause.

Cause and manifestation can be understood by the student if he will earnestly and open-mindedly study them. When he understands manifestation and the law which governs it, he is master of the situation; he can dissolve a manifestation and cause another to appear. Jesus Christ must have understood and referred to this law when he said of his body: "Destroy this temple, and in three days I will raise it up."

If a thing manifests in any degree, even though to the individual it may only "appear," there is an underlying, explicable cause back of it, and there is also something with which it clothes itself, in order that it may appear. The appearance is the embodiment or formed expression of the forming principle.

These questions arise: What is the law of mani-

festation? Does manifestation really have form, or does it only appear to have form? Whether the manifestation be real, or only seeming, the effect upon the individual is the same, the forming principle is the same, and the manifestation is the same. Our ideas may change, but that fact has no effect upon the principle or upon the law by which a thing manifests.

Man is a manifestation of creative Principle, and by studying himself he can know something of the process of creative Principle. It would be unreasonable to assume that a man could do or be something without some sort of thought or pattern by which to shape his manifestation. The same is true of all things in the universe. True, thought is enriched by association with manifestation, but this truth does not controvert the fact that the manifestation had its inception in the idea. Cause and effect act and react upon each other, each strengthening and substantiating the other.

There must be some process back of each act and manifestation, and this process, we can very logically conclude, is thought.

Through certain processes, which need not enter into our discussion, the central idea assembles electrons, or centers of force; by building these together the idea assumes a body, which is eventually capable of detection by one or more of man's physical senses.

Whether the manifestation be disease or health, it is the result of the outworking of some underlying plan, which we call an idea. Exactly the same electrons may be assembled in a cancer that were, before, in a vital and healthy part of the anatomy. The material of which both the healthy tissue and the unhealthy tissue are made is the same, but the nature of the plan underneath differs.

It is obvious to even the casual observer that there is a "stuff" in the universe which has the capacity to assume form and appearance in obedience to an under-

lying, moving force. This "stuff" we choose to call substance. Substance is not confined to the visible. The visible is an assembly of elements in such a relationship that their activity or existence registers on man's sense perceptions. Physical science bears us out in this theory by stating that there is as much substance in the air as there is in the earth. Scientific research proves that all the elements that are found condensed in the earth exist in the universal ethers.

Air affords us a good illustration of the invisible and visible substances. Air is usually invisible, but under certain influences it becomes liquid and thus visible to the physical eye; this process can be carried to a point where previously invisible air becomes a solid. In the first state, it is called air, in the second state, liquid air, and in the third state, solid air. The name "air" is applied irrespective of its condition, because it is recognized that the change is not in the elements which compose air, but in the condition or relationship of those elements. If air appears as a liquid or as a solid, that is not sufficient ground for concluding that it is no longer air, nor would it be logical to say that the moment it becomes apparent to man's senses it becomes unreal.

Air is not unlike the "stuff" which in one way or another manifests itself as the visible universe. It would hardly be logical or scientific to deny its existence or reality, simply because it manifests in a state unrecognizable to man's sense perception. In the illustration cited, air manifests as liquid or solid, when certain influences are brought to bear upon it. So all manifestation is but the substance of Being, molded into form and held in form by a mental process.

When man recognizes the law governing appearance he does not try to deny any form as unreal, but seeks to discover and to use the law by which all things are formed and held in shape. He then may be able to release any manifest form from objectionable in-

fluence; he may substitute a right influence, thereby creating a new form. The substance or electrons in all forms of matter are the same, even though they are conforming to different influences.

As out of the mind of man have come ideas which have brought the things of earth to conform to man's concepts, so, in the beginning, from the mind of God came ideas which formed substance into worlds and into living beings, all partaking of and expressing the divine nature. Man, being endowed with the capacity to think, occupies such a powerful place in the universal scheme that he has imposed his influence upon creation and, to a degree, holds it subject to his own idea. In this process he has distorted much of God's creation and so biased his own mind that he does not understand or comprehend God's creation; so he proceeds to call it unreal, or material.

Denial of matter neither gives man a comprehension of creation nor resolves the manifest world back to its original elements. However, denial of matter often so dissociates man from that which gives him form that he loses contact with the world and his body to such an extent that he returns, unclothed, or disembodied, to the unmanifest realm.

The man who coöperates with the principle of creation realizes that his problem is not solved by his dissociating himself from that which appears. He realizes that the solution may be reached by releasing matter from bondage to his erroneous idea of it, allowing his own body and all other forms to come again under the original formulating force of the universe. Underneath all is the divine will, ever moving to sustain and to perfect its creation, regardless of how man may have abused and distorted it. When the divine will is reinstated in our lives, it will refashion our bodies until they become like the glorified Christ body, and the earth will present

the glory and perfection of the heavens, the real substance of God, which shows forth his handiwork.

At first we may not comprehend this great question of spiritual substance, but such an understanding is not absolutely necessary in the first steps of our work. Just as all other things become more tangible through our association with them, so will substance, both manifest and unmanifest, become more tangible to us as we think about it, associate with it, and appropriate it into our very beings.

To start with, it is enough to know that there is a great sea of substance in us, through us, and around us, out of which all visible things have been formed. Our very bodies and the earth itself are but the visible manifestations of this substance. We live, not alone by the visible substance which we eat as food, but by the invisible substance which we may appropriate through a right application of our own creative powers.

It is well for one to spend some time each day in realizing his oneness with the omnipresent substance of Spirit. Because of that oneness, he can appropriate to himself the very food of the gods. By building this virgin substance into one's being, one is fed in a new way and builds flesh of a new and higher quality. The following affirmations will help one to make this process real in his mind and to bring his highest ideals forth into manifestation.

The light of divine presence is formed in me in living substance, and I am created anew.

The substance of God is now formed in me as the radiant body through which my highest ideals find expression.

I am fed and nourished by the eternal substance of Spirit, which now flows to me from everywhere.

Let all my flesh be transformed into radiant spiritual substance like the perfect flesh made of the Word of God.

THE FOOTPRINTS OF JEHOVAH

WILLIAM S. ELDREDGE

FROM THE cradle of a baby to the burnin throne of a solar system, look where c how we will, we behold the footprints c Jehovah. We wake and sleep, play an strive, in the very heart of Jehovah. Every fresh rev elation of science leads only to Jehovah. Every pro gressive intuition of Truth is an added illumination Jehovah. The arm of faith that strengthens us fo any endeavor is girded with the power of Jehovah. Th flowers, in colorful witchery, reflect the beauty of Je hovah. The carols of the birds and the rustlings of rip cornfields sound the praises of Jehovah. The crysta the plant, the animal, the wind, the wave, and man, i myriad forms, thrill with the life of Jehovah. Whe ever we go we walk with Jehovah, although our fleshl sight may be dim and our sense mind may comprehen him but faintly.

> O Jehovah, how manifold are thy works!
> In wisdom hast thou made them all;
> The earth is full of thy riches.

Slowly but surely man is breaking through the ba riers of sense knowledge and is coming into his heritag of divine understanding. It may be a seed which ha rested in the silence of the tomb for many years, an now under the magic of moist soil and sunshine sprin up as a tender shoot, a vine, a flower of hope, whic directs man to his Creator and teaches him the indestruc ibility of life.

Who has not been entranced by the fairies of su ply that insoul a kernel of wheat? We know that o kernel of wheat, impressed by the footprints of Jehova and governed in its growth by his fostering laws, ca so multiply as to feed a world. Thus we discern t

ootprints of Jehovah in the kernel of wheat, and we erceive that the farmer in his sowings and his reapings dealing with divine life and bringing it into larger expression.

Shall we not, then, trust the expression of divine life hat is manifesting in us to the tender care of our eavenly Father, in the full assurance that in due time will be brought into glorious fruition? And shall we ot view the varied experiences of life as moist soil nd sunshine which minister to our growth and well-eing? What if shadows do compass us about and the rocesses of our growth at times seem wrought in darkess? We know that shadows endure but for a night nd that by our own willfulness and lack of divine nderstanding we have drawn them to us, that through heir lessons we may ascend to the heights of our real eing.

"Who steals my purse steals trash;" but he who ollutes the fountain of my life with fear and unbelief ay for a time quench its hopes and despoil it of beauty nd gladness—until my soul learns to cleanse itself f error thoughts.

By searching diligently we behold the footprints of he omnipresent Jehovah graven in life, even in the undations of the everlasting hills. As all true religion, all true science unlocks the chambers that contain the crets of Jehovah. "Surely the Lord Jehovah will do othing, except he reveal his secret unto his servants." rave souls in their search after Truth welcome the care-l deductions of science, and encourage its study under e guidance of spiritual intuition, always remembering at "now we see in a mirror, darkly," and that whatver may seem defective, to our progressing vision, will due time be allocated to its proper place.

"Now I know in part; but then shall I know fully." is as though in a great unmarked puzzle map of the orld, a child who was just beginning the study of

geography drew out of a confused jumble of pieces an irregular block that represented a precinct and endeavored to construct a world around it. Before he completed his task much study and rearranging of pieces would be necessary.

We often become too tense and take ourselves too seriously in our efforts to make a skull from Patagonia or a bone from elsewhere fit into the old theological conception of creation. "God is Spirit." His universe is a spiritual universe, and whatever is true in its outward expression has ministered to the progressive purposes of the Almighty. When all the parts of the universe are assembled and rightly placed we shall find that every part matches to a nicety all the other parts, making one transcendent unity. Jehovah's plan is perfect, by whatever name it is called, arrange the pieces as we will!

At best we are but children of Infinity. As children we need to cease our striving more often than we do, and to call upon our heavenly Father for help, even as the little child with the great puzzle map would call on his earthly father to help him straighten out the tangle before him. We should always remember that any seeming tangle is in us, never in the divine plan.

Let us turn briefly to those exquisite flowers of the ocean and the sky, the snowflakes. Job asks: "Hast thou entered the treasuries of the snow?" We behold the footprints of Jehovah in the bridal veils of winter born of the union of two wondrous gasses, distilled by the sun into vapor and wooed by him to a home in the clouds, chilled by the north wind into glistening blossoms of geometrical perfection. This bridal veil falls like the foam of angel lakes on the lands of the just and the unjust, covering with its cold-warm blanket the tender roots of grains and grasses, lulling them into a gentle sleep and protecting them from the destroying cold, until the blanket is dissolved again into soft moisture by the south wind. Then, by a chemistry whose processes are

hidden in the sunshine and the sap, the plant life extracts from the ozone and the earth the sweetness, the colors, and the nourishment that fill all fruits and grains and living things with strength and beauty.

He who follows the circuit of the snow walks in the shining footprints of Jehovah all the way, studies in the school of unselfish service to all, and enriches his own soul with heaven's choicest gifts: order, happiness, beauty.

Order, happiness, beauty—they form a divine triangle that should manifest in every life and in all our studies and our teachings. Order is beauty, and the beautiful alone is enduring. Whatever tends to lessen the charm and the beauty of life is false and untrustworthy. "He hath made everything beautiful."

If disorder is manifesting in our lives, our surroundings, or our philosophies, it is because "all have sinned, and fall short of the glory of God;" that is, we have missed the mark in our thinking, and because we are not thinking rightly we fail to reap the rewards of right thinking. The "philosophy of despair," that is being taught in some of our centers of education, is an absurdity to the one who recognizes that the mind of God rules in all his infinite universe and that all things are working together to manifest divine perfection unceasingly.

Order has well been called the first law of heaven, harmony, happiness; and the first lesson that Truth students must learn is to set their minds in order—very often a hard lesson. The processes of disorderly thinking have gone on for so many ages that it is not the work of a day or a year to reverse them. Learning to think correctly means constant, persistent striving. It may mean—and most frequently it does mean—a complete transformation in the outward expression of life, instilling in one a regard for punctuality, neatness, system, detail; in the arrangement of his clothing; in the

conduct of his business; in the planning of his time in the tasteful adornment and care of his home; and in the using of his talents and means to the glory of God.

Some of these changes may seem trivial at the first glance, but every one of them is of vital importance. As strong winds denude portions of fields of their protecting snow and leave the tender roots to be dwarfed or to perish in the cold, so disorderly thinking—which always manifests in outward correspondences of disorder—thwarts our spiritual progress.

"God is light, and in him is no darkness at all." All thinking that does not emanate from the God center of light within us is disorderly thinking, and orderly conclusions never rise from disorderly premises. The footprints of Jehovah are graven in life, in order, in beauty, and in happiness, in every atom in his infinite universe. We may blindfold our spiritual sight and stumble around in paths of self-imposed darkness, thinking and experiencing disorder, sickness, want, and misery, yet when we are fully surfeited with sadness and fear we shall at length tear the bandages of ignorance and sorrow from our eyes to find that we are children of the light. Then, indeed, all our ways will become ways of pleasantness and all our paths will be peace.

PERCEIVING TRUTH

I believe that our Lord had the most scientific spirit of any person that ever lived, and I believe that his love of the quality of insight is love of that quality which today, and, indeed, more than ever today, makes the supreme scientist. It is the quality which differentiates the student from the genius, the writer from the poet, the workman from the craftsman, the toiler from the creator; it is that quality of *perceiving truth* even in the face of that which appears to be conflicting evidence.—*A. Maude Royden.*

The Home

Christ is the head of this house.

ACTIVITY OF TRUTH IN THE HOME

MARY PARRISH

HOUSEKEEPING and home-making are apparently the most thankless jobs in the world. This is because the recompense for such services comes in a way that is not eckoned, or even recognized, in an outer way. If ousewives and mothers were to be offered compen- ation for their services, all the money in the world could ot adequately compensate them. Loving service, un- erstanding sympathy, untiring devotion, and the many, any other qualities which a wife and mother is called pon to employ in her home are beyond monetary value.

No matter what the architecture, the surroundings, the furnishings may be, a house will not be a real ome unless there are present within its walls those spirit- al qualities which produce that feeling of peace and armony and love and joy and coöperation that we all a "home atmosphere." It is not easy to find words explain just what we mean by "home atmosphere," ut how keenly its absence is felt in the home where ese qualities are not manifest! Who can feel any ome atmosphere" where there is constant scolding, agging, faultfinding, and criticism?

It is not a difficult matter to trace strife, war, blood- ed, and anarchy to unhappy, inharmonious homes. his may seem a broad statement, but one can readily e that such things are the outgrowth of hatred, con-

demnation, blame, criticism, and oppression, too oft
fostered in the bosom of the family. The home a
the members of the family group take on the quality
the prevailing thought that is held there. The qual
of the nation comes out of the homes of the nation. T
mother who is teaching her children the fundamen
principles of Truth, and who is seeking to demonstr
peace and harmony and patience in her own life,
doing far more for the establishment of world pea
and the abolishment of the many crimes, details
which confront us daily on the front pages of our new
papers, than any institution in the universe.

Shall we not then, make it an issue to express in o
homes and home relationships more of the love a
tolerance and patience and peace that characteriz
the life and works of Jesus Christ? Through buildi
up the activities of Truth in the home, we shall spe
the ushering in of the new order of things proclaimed
Jesus, wherein all shall be peace, harmony, love, jo
and eternal life and happiness.

TORCHBEARERS

It will be seen, then, how useless it is for us to r
on our oars, leaving it for Christ to put everything rig
when he again appears. On us is laid the duty and hi
privilege of preparing the way of the Lord. We, th
is, all of us who read this magazine, and others, are
be torchbearers of the new age. First, in our inner li
where every thought is brought into captivity to Chr
and the whole of our nature brought into conform
with the inherent divine order. Second, in our outwa
life, wherein we reflect the Christ who dwells with
us.—*Science of Thought Review.*

What thing thou lovest most, thou mak'st its nature thi
Earthly, if that be earth; if that be God, divine.

—*Tren*

UNITY APPLIED

ALICE L. RUTH

HAVE just returned from a musical recital given by a well-known instructor, in which three sisters, ranging in age from thirteen to seventeen years, gave an hour's entertainment of classical piano selections. The audience was so appreciative of the fine music that not only were the young ladies called back, but the call was sent out for the parents, who appeared in response to the insistent demand of the assembly.

The instructor, who had been for years engaged in the work, remarked that it was quite unusual to find girls as young as these able to fill an entire program.

This was all very gratifying to me for I recalled my first acquaintance with this family, which occurred only four years ago. These young ladies were children then, and their mother, a Unity student, was eager to prove the truth in finances as she had proved it in health. Their father was a wage earner. Their home was quite unpretentious, and the father wanted to have it painted; there were other wants that were more pressing.

The mother rejoiced greatly when the father began to show an interest in Truth. There was little in appearances to encourage him at that time, for his fellow workers at the factory were worrying over the business outlook and predicting a reduction in wages or a shutting down of the plant. But this father had been reading Unity and he decided to accept the teaching that we attract to us the thing that we think about. In conformity with this law he denied the undesirable appearances and affirmed prosperity. His prosperous thinking brought the sure result: While the mill was forced to run for a season on less than full time and the calamity

prophets were dismissed or worked at reduced pay just as they expected, he was promoted to a better position with increased salary. Thus it occurred that the home of our Unity friends was remodeled, enlarged, painted, and made convenient and beautiful. The girls were given music lessons, and a car was purchased which added much to their pleasure.

The girls did excellent work at school; claiming God as their intelligence, they mastered their problems. The eldest is now a high school graduate; the other two are in high school. A spirit of harmony prevails in the family, for all are trying to apply the law; they work as a unit for their every attainment and rejoice in all the good that comes their way.

It is so clear that the improved situation of this family has been wrought by applying the principles taught in Unity, that I write of the case for the inspiration it may be to others. It may be said that many people who know nothing of Truth have demonstrated financial success, but this is the sure way, the righteous way.

Picture what this family would have been without this practice of Truth principles. If the father had continued to see disaster as his associates saw it, he would have missed the prosperity that made possible the musical achievement of his daughters, the satisfactory home, the car—the things that make active endeavor a joy.

The mother's patient effort to maintain harmony and order in the home is a factor that should not be undervalued, for a spirit of discord and disorder is a formidable barrier to prosperity. The united effort counts.

Truth principles cannot be monopolized; every one can use them and get satisfactory results.

Wisdom and goodness are twin-born, one heart
Must hold both sisters, never seen apart.

—*Cowper*

A TALK TO WIVES AND MOTHERS

THEODOSIA DEWITT SCHOBERT

SHOULD like to express some helpful thoughts to wives and mothers in the home. Those who are seeking earnestly to understand and practice Truth, and at the same time to keep in harmonious relationship with members of the family who may not be kindly disposed toward healing, regenerating thoughts, are often brought face to face with problems that tax their love and patience to the utmost. Especially is this true when the objecting member of the household is the husband and father.

It seems that in many cases men are slower to enter whole-heartedly into the things of Spirit than are women. However, whether it is the husband or the wife who is the Truth student, it is usually the work of that one, to a great extent at least, "to keep the unity of the Spirit in the bond of peace" in the home life.

In the search for escape from conditions that seem to limit one's spiritual expression and unfoldment, the temptation to separate oneself outwardly from the offending person sometimes arises. But separation is not the thing that is really desired; true freedom does not come in this way. No one can run away from error experiences, nor can he overcome them by separating himself from the individual whom he erroneously thinks to be the obstacle in his path.

If any of you should be passing through an experience of this kind, allow me to call to your attention a very important truth, a fundamental point in overcoming, a truth that is dwelt upon much in the Unity teaching. It is that we, ourselves, are our only enemies, our only stumblingblocks. The cause of every condition in our lives exists within ourselves.

This statement may at first thought appear untru to some persons who seem to be suffering much at th hands of other individuals, apparently through no fau of their own, yet it is one of the facts of existence. Th sooner we accept it and face our lives anew in th knowledge, the sooner will our deliverance come. N condition in the outer can trouble one in whose con sciousness there are no beliefs, fears, or thoughts whic open the way for that troublesome condition to come int his life and to stay there. Let us become firmly estab lished in this truth and always look within first for th solution of the problem. Then we shall be given wis dom to meet it in the outer.

There are times when love and wisdom in us wi cause us to realize that the seeming tares must be al lowed to grow with the wheat for a time, in the lif of a dearly loved one, before the tares can be roote up without pulling up the wheat also. The tares ma be something that affects our own lives very closely Perhaps we doubt whether we shall make spiritua progress while we allow the tares to grow; we ma need love, patience, and heroism to "endure to th end" of this seeming error.

In time of stress we must be very faithful to ou "silent hours"—or moments, if we have only momen to give. We must commune much with the Father, tha our own and our dear ones' perfection may be dail realized. When the error is entirely erased from ou minds and our hearts so that it no longer burdens u when we are thoroughly cleansed of the thoughts or th beliefs that have connected us with the manifestatio of the thing that we have desired to overcome, th error will pass out of manifestation in our outer world We shall be delivered, and in the majority of cas our deliverance also will mean a real victory for th loved one.

Women live more from the heart and the sou

and so seem to be more responsive than men to religious impulses. But men excel in wisdom. From their daily contact with the business world, and from their habits of thinking rationally about things, instead of being guided by their feelings, they acquire much practical reasonableness to which wives might well pay more attention.

We must have our high ideals, our spiritual visionings; we need also to make these ideals practical in our everyday lives. We are living on the earth, in bodies which as yet manifest more or less of the flesh. We cannot redeem our bodies and the earth unless we keep our feet on terra firma and bring our ideals into outer expression and manifestation in a useful, normal way.

Women are not always inclined to be practical; they prefer to soar, to dream, to build wonderful spiritual air castles, rather than to live and to work practically. Many men may recognize this tendency within themselves also, and may find a helpful thought in what I have written.

I am beginning to realize, after having lived with my husband for more than sixteen years, that he has many good, sensible ideas which I find very helpful and practical in my spiritual life, as well as in my outer life. I used to undervalue his wisdom somewhat. Perhaps this was because he did not always express just the kind of views that I wanted him to express; his words sometimes had a dampening effect on my zealousness to do great things spiritually, to the neglect of those duties which I looked upon as belonging more to the material world. But I am learning and growing, I hope; and some of the things which I am partly realizing may give inspiration and new impetus to some one else.

Keep the mental soul of your home enriched with true and loving thoughts.—*Selected.*

LETTER FROM A MOTHER

I have been taught in your literature about eating divine ideas. When invoking a blessing before eating, I always ask to be fed with pure spiritual Substance, transmutation of food, and spiritual ideas of purity, truth, and love.

One day I was eating pears with my children; I asked them what ideas we might eat with this fruit, and this is what we were given:

The Wisdom of God, that conceived its perfection, lusciousness, and the power to feed and to sustain.

The Love of God, that brought it forth for use in its richness of flavor and pleasure to the taste.

Perfection, for it was brought forth perfectly.

Understanding, for did it not come forth a pear and not another fruit?

Strength, to come to maturity, not dwarfed or blighted.

Life, containing seeds to reproduce.

Purpose, to give pleasure and enjoyment as well as substance.

Faith in itself, to come to perfection.

We often say: "Oh, this is a plate of good deeds, kind actions, good words!"—*Mrs. C. I.*

There are those who want to get away from all their past; who if they could, would fain begin all over again. Their life seems one long failure. But you must learn, you must let God teach you, that the only way to get rid of your past is to get a future out of it. —*Phillips Brooks.*

The instruction received at the mother's knee, and the paternal lessons, together with the pious and sweet souvenirs of the fireside, are never effaced entirely from the soul.—*Lamennais.*

MOTHERHOOD DEPARTMENT

WOMAN'S ARTISTRY

RAE MCFARLAND BICKNELL

I cannot paint a picture, but I can mold a life—
The little life that lies beneath my heart—
To be a thing of beauty rare that I may view with pride,
My contribution to the world of art.

I cannot sing a sonnet, but I can tune a soul
To harmonize in God's eternal theme.
My child shall be a living song of ecstasy and praise,
A glorious fulfillment of my dream.

I cannot build a temple of wood, or brick, or stone,
An edifice to rise above the clod;
But I can lay foundations for a temple grander far,
For I, a woman, co-create with God.

Loomis, Calif.—You may discontinue your prayers for me, as I gave birth to a beautiful baby boy last night, with peace, joy, and safety. I thank God and Unity with all my heart.—*Mrs. H. S. S.*

Monroe, Ore.—I am happy to tell you that I am well. I have none of the so-called symptoms or ailments of pregnancy. My mind is serene and untroubled. I thank you for your help.—*A. M. P.*

St. Louis, Mo.—My baby had had a severe cough for about three months. After I wrote to Unity, the cough left him. He began to talk, and he is more contented than ever before. I surely thank God and Unity.—*Mrs. O. B.*

New Orleans, La.—I want to express my sincere thanks for your prayers for my baby. He was very ill and suffered much, but the very day I wrote you he became quieter, and now he seems to be perfectly well. He has been gaining in weight each week. I consider this a wonderful demonstration of divine healing.—*Mrs. J. B. L.*

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

A NEW YEAR'S BLESSING

As the light of the past flickers and goes out and the forms of yesterday are melted into meaningless heaps, may all that has been unlovely pass from your life.

The new of an eternal creation is ever at the portals of your being. May the light of a new faith bring to you its fulfillment.—*E. V. I.*

Praise God from whom all blessings flow;
Thy blessing on this food bestow,
May thine be every thought I think,
I, to thy glory, eat and drink.

All the food in this house is spiritual substance and strength, and in the name of my indwelling Lord, Jesus Christ, I eat and drink of the unlimited, inexhaustible, omnipresent, spiritual substance and strength to the glory of God, my loving, all-good, all-providing Father.

As we partake of the food before us let us remember that we give it the quality of our thought, and so eat in joy and thanksgiving that we may keep our temple whole and acceptable to the Lord.

Father, I thank thee that thou hast opened the eyes of my understanding to see the light of thy glory.

Thy word contains the bread of life. Speak Thy word, that we be fed with that which eternally satisfies all hunger.

THE CHRIST SPIRIT

The following excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

PRAYER

"Do not pray to bring things to pass; pray to see things that are already in the Kingdom," is the advice of Glenn Clark, professor of English at Macalester College, in an article entitled "The Soul's Sincere Desire," which appeared in the Atlantic Monthly for August, 1924. We quote, with permission, the following extracts from Professor Clark's article:

Let me stand in the market place with the physical culturists and demand, as they demand, fifteen minutes of your time every day for two months. And while I hesitate to promise, as they promise, that at the end of that time you will find yourself a new man, this I can say: At the end of that time you will find yourself in a new world. You will find yourself in a friendly universe, where religion will no longer be a thing to be believed or disbelieved, a thing to be worn or cast off, but where religion will be a part of life as blood is a part of the body. . . .

Let us take then as our model the zeal and steadfastness of the physical culturist and utilize it in the field of the spirit. To associate these two fields in our minds will prove very helpful for our present purpose, for a prayer should be for the spirit exactly what calisthenics should be for the body—something to keep one in tune, fit, vital, efficient, and constantly ready for the next problem of life.

Now what are the underlying principles in Walter Camp's Daily Dozen?

1. The first principle is that the man shall stretch his muscles, as the caged lion stretches, whenever he can. . . . One should first of all stretch the mind to take in God, not a one-sided, two-sided, or a three-sided view of God, but *all*. . . .

2. The next principle underlying the daily dozen, as well as all other good setting-up exercises, is to breathe deeply and freely. . . . breathing out the old waste

poisons and breathing in the new clear life from the atmosphere which surrounds us. This should be the second step in our prayer. We should pray out the bad and pray in the good; dismiss from our minds the trouble which seems imminent and restate emphatically the great promises of God; forgive the sinner and accept forgiveness for the sin.

3. The final phase of these exercises is that they should be kept up steadily, daily, until the habit of deep breathing has been transferred to the nervous system; in other words until it becomes an automatic habit. . . . This is also the goal of all true prayer—to make the "stretching" of the mind to see God a continuous habit all through the day . . . This is in accord with St. Paul's admonition, "Pray without ceasing." . . .

The first phase—the expanding of the mind to take in all of God—is given very briefly in these short half-minute prayers . . . "The Lord is my shepherd," "Our Father who art in heaven, hallowed be thy name." Think of what the words "shepherd" and "Father" imply!

The second phase of prayer, the denial and affirmation, is suggested figuratively in the Psalm by "Thy rod and thy staff," and the actual denials are given in very clear-cut form: "I shall not want," and "I shall fear no evil." Each of these is followed by a series of affirmations. . . .

The third phase—that is, keeping the prayer thought as a continuing force throughout the day—is suggested very beautifully in both the examples we are using: "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever;" "Thy kingdom come, thy will be done, in earth as it is in heaven." You can see in these statements a realization of the kingdom *here* and *now*, about us, in whatever activity we may be engaged.

How then shall we apply these principles to our own prayers? Perhaps some examples may help here. The following may open your eyes a wee bit to the possibilities you yourself might work out in prayer.

I. STRETCHING THE MIND TO TAKE IN ALL OF GOD.

1. Our heavenly Father, we know that thy love is as infinite as the sky is infinite, and thy ways of manifesting that love are as uncountable as the stars of the heavens.

2. Thy power is greater than man's horizon, and thy ways of manifesting that power are more numerous than the sands of the sea.

3. Thy wisdom is greater than all hidden treasures, and yet as instantly available for our needs as the very ground beneath our feet.

4. Thy joy is brighter than the sun at noonday and thy ways of expressing that joy as countless as the sunbeams that shine upon our path.

5. Thy peace is closer than the atmosphere that wraps us around, and as inescapable as the very air we breathe.

6. Thy Spirit is as pure as the morning dew, and yet as impervious to all that is unlike itself as the diamond which the dew represents.

7. As thou keepest the stars in their courses, so shalt thou guide our steps in perfect harmony, without clash or discord of any kind, if we but keep our trust in thee. For we know thou shalt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee. We know that if we but acknowledge thee in all our ways, that thou shalt direct our paths. . . .

II THE DEEP BREATHING OF THE SOUL.

Before it is possible to breathe, one must be surrounded by atmosphere and atmosphere must *be in one*. Likewise, before it is possible to commune with God, which is a more conventional way of characterizing the deep breathing of the soul, one must know that God surrounds all and God is in all; that the kingdom of heaven is *here* and *now*. . . .

Without question the very finest examples of this rhythmic communion with God are to be found in the Psalms of the Old Testament. . . .

What I wish to see is the bringing of the psalm back in the form and manner that the old psalmists themselves made use of as a frank and spontaneous improvisation in the presence of a real need, an imminent calamity, a present sorrow—an actual outpouring of that particular need, trouble, or sorrow upon the outstretched arms of God, and the breathing in of his healing peace, comfort, and love. Such spontaneous psalms were in themselves prayers—the finest and purest examples of prayer that the world has ever seen, of prayer which is dynamic and healing, of prayer which is a real communion with God. . . .

Marvelous results will come if one will turn in thought to God and heaven, deny the existence in heaven of the wrong thing felt or thought, and then realize that in God and heaven the opposite condition prevails. One must dis-

miss from his mind completely the thought that the wrong thing felt or seen is permanent, and then follow instantly with the realization that the opposite condition exists here and now.

For money troubles, realize: There is no want in heaven, and turn in thought to 1, 2, and 7 in Exercise I.

For poor health, realize: There is no sickness in heaven, and affirm 1, 7, 6, 2, and 5. . . .

For happiness: There is no unhappiness in heaven, and affirm 1, 4, and 5.

THESE SIGNS SHALL FOLLOW THOSE WHO BELIEVE

"The power is not in me; it is the Lord working through me who is able to cure you of your infirmities." These are the words of S. J. McConnell, who recently conducted healing services in London, Ontario, Canada. The following extracts are taken from the London Free Press:

Almost immediately after Mr. McConnell had ministered to the white-haired woman afflicted with muscular rheumatism she arose and said in a loud voice:

"For years I have been suffering from intense pains from head to foot, but now, thank God, my faith has restored my health. I haven't a pain in my whole body and feel perfectly well." . . .

A partial cure was . . . made in the case of a young woman who was apparently suffering from paralysis in her right limbs. She was anointed like the others and then prayed over for about five minutes. At the end of that time she obeyed the preacher's injunction to raise her right arm as well as her left and finally she was induced to walk part way down the platform.

From the standpoint of the spectators the most inspiring and stimulating event of the evening was the cure of a young woman who had come toward the front with a marked limp. As the preacher worked over her she moved both her lower limbs spasmodically. When asked to stand up she almost leaped from her seat and smiled joyfully as she walked some distance. Then with a wild flourish of the arms she jumped down the steps at the front of the platform and half ran and half walked to her seat.

SUNDAY LESSONS

LESSON 2, JANUARY 11, 1925.

Unity Subject—JUDGMENT AND THE EVER-PRESENT LIFE.

International Subject—THE LAST JUDGMENT. —Matt. 25:31-46.

31. But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory:

32. And before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats;

33. And he shall set the sheep on his right hand, but the goats on the left.

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35. For I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in;

36. Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink?

38. And when saw we thee a stranger, and took thee in? or naked, and clothed thee?

39. And when saw we thee sick, or in prison, and came unto thee?

40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me.

41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels:

42. For I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink;

43. I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.

44. Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me.

46. And these shall go away into eternal punishment: but the righteous into eternal life.

GOLDEN TEXT—*Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.* —Matt. 25:40.

SILENT PRAYER—*My life is hid with Christ in God, and the fullness of the kingdom is now mine.*

The Son of God is Christ, the Divine Idea man. The son of man is Adam, the expression of the Lord God. When it dawns upon the son of man that he is in reality the Son of God, a higher consciousness is born in him; he rules instead of being ruled. This is symbolically pictured: "the Son of man shall . . . sit on the throne of his glory."

When the light of divine understanding begins to shine in consciousness, the glory causes a quickening of discrimination. Truth is the standard; all motives, thoughts, and acts that do not chord therewith are denied, and those that do are affirmed. This is the separation symbolized by the separation of the sheep from the goats.

The belief that the Lord here prophesied that there would be a great day of judgment at some future time still holds with many Christians, but the foremost of Bible commentators says in a recent work: "That there is a day of judgment is a fact, but it is difficult, and not so important, to decide the exact nature or time of the coming of the Lord to judgment." It is said in

Matt. 24:34 that "This generation shall not pass away, till all these things be accomplished," and the prophecy is repeated in Mark and in Luke; again in Matt. 16 are the words: "There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom," and "the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds."

To the metaphysician this is so clearly the pointing out of the necessity of a separation between the good and the evil in consciousness that it is not profitable to discuss for a moment any other meaning. The kingdom inherited from the foundation of the world is the kingdom within, which Jesus referred to when he located heaven within man.

Jesus taught that service is the test of value. "He that is greatest among you shall be your servant." In this lesson, service is the one thing counted as good. In every department of life we find that the things that best serve us are considered most valuable. This is true in the mechanical, in the moral, and in the intellectual worlds. In choosing the emotions and the thoughts upon which human consciousness and all that comes out of it are founded, we should make service the standard.

Man should not be servant of appetite, passion, or thought, but these should all serve him and minister to him. The righteous servants of mind and body should be given greater power, because they minister in all ways to man while he is yet bound in sense consciousness. The body is built and sustained by the serving forces of nature, and in every function of the organism they are clothing, feeding, healing, and giving life and strength to mind and to body. All this is being done by the forces of nature without thought that they are building a temple for the soul. When the higher self comes into dominion and recognizes the service of these silent

workers, they are surprised at being set at the right han and told that when they served the body, which brother of the mind, they were at the same time servin the Christ.

The goats, the adverse states of thought, are sen into the "age-abiding fire" (as translated by Rothe ham). This implies purification, but not necessaril punishment. But there is disappointment, and, to th "unprofitable servant, . . . weeping and the gnashin of teeth."

QUESTIONS

1. Who is the Son of God? The son of man?
2. What happens when it dawns on man that he the son of God?
3. What is the separation symbolized by the sepa ration of the sheep from the goats?
4. Is there a day of judgment? If so, when is and what does it signify in consciousness?
5. What did Jesus teach as the true test of value

Lesson 3, January 18, 1925.

Unity Subject—APPROPRIATION OF DIVINE LIFE AND SUBSTANCE.

International Subject—THE LORD'S SUPPER.— —Luke 22:14-23.

14. And when the hour was come, he sat down, and the apostles with him.

15. And he said unto them, With desire I have de sired to eat this passover with you before I suffer:

16. For I say unto you, I shall not eat it, until it b fulfilled in the kingdom of God.

17. And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves:

18. For I say unto you, I shall not drink from hence forth of the fruit of the vine, until the kingdom of God shall come.

19. And he took bread, and when he had given thanks

he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me.

20. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, *even* that which is poured out for you.

21. But behold, the hand of him that betrayeth me is with me on the table.

22. For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed!

23. And they began to question among themselves, which of them it was that should do this thing.

GOLDEN TEXT—*This is my body which is given for you: this do in remembrance of me.*—Luke 22:19.

SILENT PRAYER—*I daily appropriate the life and substance of Spirit.*

Jesus Christ taught in parables and by illustrative symbols because his hearers were unable to grasp spiritual principles presented in an abstract way. In this lesson, which teaches the deepest truth of the Gospel, Jesus presents the bread and the wine as symbols of our spiritually partaking of the life and substance which he externalized and raised to spiritual consciousness.

Partaking of food and drink symbolizes appropriation of substance and life. Bread represents the flesh of Christ; it is an outer form of the inner substance. In esoteric teaching, the vine is one of the symbols of the life principle; wine is the expressed life of the vine—symbolically, the very blood of life. The body of Jesus Christ is spiritual flesh, substance fashioned into beauty and permanency by the word of God. The blood of Jesus Christ is the quickening element in creation; it perpetuates to eternal expression all who are able to drink of it.

God is omnipresent; therefore all the elements of his being are omnipresent. The God elements invisible are the substance of man's invisible body; they also feed and sustain the visible body of man in their formed

state. Substance takes form according to man's faith in it, intelligently responding to the word of man. Its intelligence constitutes its livingness. "I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever." The one who eats living bread eats life, assimilates life, embodies life. "My blood is drink indeed." Whoever drinks the blood of the life vine ceases to thirst. His cravings are satisfied in righteousness. The blood of Jesus Christ is shed for the remission of the world's sins. It takes away thirst for sin, and the world becomes saved through the absence of desire for sin.

Paul calls attention to the rightful keeping of the Lord's Supper. He shows that to eat and drink worthily is to "proclaim the Lord's death till he come." The words quoted mean literally that when we mentally eat the body of Christ Jesus and drink his blood we translate the invisible elements of God into the Lord's body, bringing it from the invisible to the visible side of life.

God invites us all to this spiritual banquet, and the Father himself will be our companion in the joys of the divine communion. "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." Appropriation of the bread and wine comes through affirmation of spiritual substance and spiritual life.

Among our faculties, represented by the disciples of Jesus Christ, we have a Judas. In its highest office this faculty is Judah, spiritual appropriation through prayer and praise; introverted in human consciousness, it is Judas—acquisitiveness. In essence it is good, but in its personal sense and exercise it brings about suffering and crucifixion.

We cannot do without this faculty, and so we must lift it to spiritual expression by letting go of the idea

that we can personally possess even the life and substance of our organisms. Life and substance are of the universal, and must be given up for the "remission of sins." When this place of absolute renunciation of all is attained, there rushes into consciousness a new relation; the fruit of the vine of infinite life is drunk anew in every faculty, in "the kingdom of God."

QUESTIONS

1. Why did Jesus teach in parables?
2. What is the true meaning of the bread and wine of the Lord's Supper?
3. How is the Christ body formed?
4. How is substance formed in the body of man?
5. How are the life and substance of Spirit appropriated?
6. Explain about Judas, and how this faculty can be lifted to spiritual expression.

LESSON 4, JANUARY 25, 1925.

Unity Subject—SPIRITUAL IDENTITY.

International Subject—JESUS COMFORTS HIS DISCIPLES.—John 14:1-17.

1. Let not your heart be troubled: believe in God, believe also in me.
2. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.
3. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also.
4. And whither I go, ye know the way.
5. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way?
6. Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.
7. If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him.

8. Philip saith unto him, Lord, show us the Father, and it sufficeth us.

9. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?

10. Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works.

11. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father.

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask anything in my name, that will I do.

15. If ye love me, ye will keep my commandments.

16. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever,

17. *Even* the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you.

GOLDEN TEXT—*I am the way, and the truth, and the life: no one cometh unto the Father, but by me.* —John 14:6.

SILENT PRAYER—*My identity is now established in Spirit.*

This is a great I AM sermon, in which man identifies himself with God. It bridges over in the consciousness that gulf of separation from God which man has formed.

The first statement is a denial of fear: "Let not your heart be troubled." The gulf between what man is in God and what he appears to be in sense is so great that an ignorant fear sweeps over the mind when the claim of unity is made. We are told that it is sacrilegious for man to make a claim of unity with God—

hat the claim is not true. But Jesus says: "Believe in God, believe also in me." Believe that all that is true f God is true of man—the real *me* in every one.

The "many mansions" are degrees of realization of he truth of being, and the "place" prepared by esus is a definite state of realization of Truth into which nay come all who take up the same denials and af- rmations that he took up. Those familiar with the ower of man to establish certain mental states in con- ciousness easily perceive how it might be possible for ne with the spiritual power of Jesus to fix right in our nidst a place of harmony and peace (or heaven) into vhich might enter all who should follow him in mental liscipline. "I go to prepare a place for you . . . that vhere I am, there ye may be also." This place can e entered right here and now by all who are "renewed n the spirit of your mind," as recommended by Paul o the Ephesians.

Jesus talked from the I AM standpoint of now know- ng and being. "And whither I go, ye know the way." But Thomas, who stands for reason functioning in the ealm of sense, cries out: "Lord, we know not whither hou goest; how know we the way?" Thus reason is lways asking, "Where is the way—oh, show me the vay," expecting to find a path, with signboards ointing the direction. This is sense asking that the nlimited Spirit be reduced to the limitations of sense. esus answers: "I am the way, and the truth, and the ife: no one cometh unto the Father, but by me." The AM in man, the center of attention, the identity, the imple *I*, is the open door into the kingdom of God. Whoever has thought much about the mighty power of is own *I*, who has centered his attention upon the majestic *me* within his own being, has found the way o the Father. "From henceforth ye know him, and ave seen him."

But Philip (the power of the Word) says: "Show

us the Father." This faculty must be raised to the realization of the omnipresence of Spirit, by an acknowledgment that the word of the I AM spoken through it is not of the mortal but of God. "The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works."

Here is the most wonderful treatment for divine realization ever given to the world: "Believe me that I am in the Father, and the Father in me." The I AM is in the Father and the Father is in it. Meditate upon this for but ten minutes each day for thirty days and it will bring you into a new realization of Truth.

"He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do." In order to do the great works which he did, Jesus must have known that the Spirit of God was in him and that he was in essence, at the center of his being, one with God. Hence it follows that those who do the "greater *works*" must have like realization and must sustain the same relation to the Father that Jesus sustained. "This mind . . . which was also in Christ Jesus," must say in us as it did in him: "I am *the* Son of God;" "All authority hath been given unto me in heaven and on earth;" "Before Abraham was born, I am;" "If ye shall ask anything in my name, that will I do."

QUESTIONS

1. How can man get a realization of oneness with God?

2. Where are the "many mansions" and the "place," to which Jesus referred?

3. What faculty in man requires a broader understanding of spiritual identity?

4. What is the "open door into the kingdom of God"?

5. What is necessary in order to do the works of Jesus?

Lesson 5, February 1, 1925.

Unity Subject—ABIDING IN CHRIST.

nternational Subject—THE VINE AND THE BRANCHES.—John 15:1-11.

1. I am the true vine, and my Father is the husbandman.
2. Every branch in me that beareth not fruit, he aketh it away: and every *branch* that beareth fruit, he leanseth it, that it may bear more fruit.
3. Already ye are clean because of the word which have spoken unto you.
4. Abide in me, and I in you. As the branch cannot ear fruit of itself, except it abide in the vine; so neither can e, except ye abide in me.
5. I am the vine, ye are the branches: He that abideth n me, and I in him, the same beareth much fruit: for part from me ye can do nothing.
6. If a man abide not in me, he is cast forth as a ranch, and is withered; and they gather them, and cast hem into the fire, and they are burned.
7. If ye abide in me, and my words abide in you, ask vhatsoever ye will, and it shall be done unto you.
8. Herein is my Father glorified, that ye bear much ruit; and *so* shall ye be my disciples.
9. Even as the Father hath loved me, I also have loved ou: abide ye in my love.
10. If ye keep my commandments, ye shall abide in ıy love; even as I have kept my Father's commandments, nd abide in his love.
11. These things have I spoken unto you, that my joy ıay be in you, and *that* your joy may be made full.

Golden Text—*He that abideth in me, and I in im, the same beareth much fruit.*—John 15:5.

Silent Prayer—*I have faith in the Christ principle ever abiding at the center of my being.*

Metaphysically stated, the Father is the Christ mind; esus is individual identification of that mind, here called ıe true vine. "The branches" are the faculties of mind, nd the "fruit" is the thought.

The law is that an unused faculty becomes atro phied. This is true of everything in existence. Inerti and nonuse soon bring stagnation, corruption, death and disintegration. We have accepted this so uni versally as a fact of nature that is has seldom been con sidered in its positive aspect, as Jesus Christ here ex presses it. The teaching of the Scripture is that a failur to use a talent or faculty meets with a reprimand fron the Father mind. The overcareful servant buried hi talent, and it was taken away from him and given t the one who had used his talent to the best advantage A faculty much used draws the vitality from the others and eventually depletes them seriously, unless they ar developed by exercise. Experience proves this to be a universal law; it is based upon fundamental principles instead of blind force, as we usually regard it.

When the thought or "word" of Truth from the supreme I AM of consciousness becomes an abiding fac in our minds, we need no longer strive in external way —we have but to express a deep desire in the soul, and i is fulfilled. "Ask whatsoever ye will, and it shall be done unto you."

Constant affirming, with faith in the I AM within us more and more establishes us in the real forces of Being The abiding in Spirit develops our various spiritual powers. Love is a great force that dissolves all the op posers of true thought, and thus smoothes all the rough roads of life. Love leads to joy, another positive force that has not been bearing fruit because of the obstruc tions heaped upon it by our failure to fulfill the law of the All-good. The kingdom within the soul is developed by keeping the commandments, that is, commanding controlling, and directing every thought according to the harmonious law of love to one another. There is no mystery connected with the development of soul forces; it consists simply of thinking and acting the law of love in our intercourse with our fellow men.

SOCIETY OF SILENT UNITY

Be still, and know that I am God.

INSPIRED BY THE SPIRIT OF TRUTH

Silent Unity represents the healing department of the Unity School. It ministers to those needing help, without seeing them personally.

We are glad to help with our prayers all who have faith in the power of God. Physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we will pray mightily for you. "With God all things are possible."

Silent Unity will pray for you, and instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

The expenses of the Silent Unity work are met entirely by freewill offerings. "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over."

All letters are strictly confidential.

In writing Silent Unity for help, be sure to give your full name and address.

UNITY SCHOOL OF CHRISTIANITY
SILENT UNITY DEPARTMENT
917 Tracy, Kansas City, Mo.

HEALING THOUGHT

January 20 to February 20

In the name of Jesus Christ of Nazareth I am made whole.

PROSPERITY THOUGHT

January 20 to February 20

In the name of Jesus Christ of Nazareth I am prospered.

HEALTH

In the name of Jesus Christ of Nazareth I am made whole.

Everybody acknowledges the healing power of nature. That same power that heals your burns, bruises, and cuts, can be quickened by faith and become the healer of every ill. "According to your faith be it done unto you," said Jesus to the sick. That mighty healer wrought his cures by quickening the healing Spirit existing potentially in us all. He gave the same power to all those who believe in him.

You can strengthen your faith in the healing power of Spirit by affirming our healing thought: *In the name of Jesus Christ of Nazareth I am made whole.*

Peter healed the man who had been lame from his birth, by saying to him: "In the name of Jesus Christ of Nazareth, walk."

PROSPERITY

In the name of Jesus Christ of Nazareth I am prospered. Jesus stirred the race thought with his mighty spiritual power, and he promised the same power to those who have faith in him. Jesus so identified himself with creative Mind that he made spiritual contact with a fresh influx of life and substance that we all can take advantage of by making a like identification through him.

When we think and speak in the name of Jesus Christ we open our minds, bodies, and affairs to the storehouse of Spirit, which has been prepared for us from the beginning. Ask in the name of Jesus and have faith that you have received in Spirit, and you shall have whatsoever you ask.

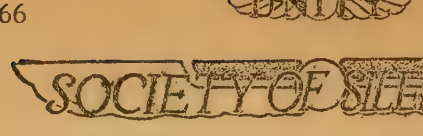
The soul that is in conscious touch with the Father ind and is striving to fulfill the divine law, brings to ear the power of true words in purifying and cleansing faculties. "Ye are clean because of the word which have spoken unto you." The necessity of abiding in AM in order to bear much fruit is affirmed. When our ith attaches itself to outer things, instead of to spirit- l I AM, it ceases to draw vitality from the one and ly source of all life, divine principle. The only door this life is I AM. "Abiding" in I AM is a conscious ntering of the mind in the faculties within, with re- ated affirmations of our faith and trust in them. This actice finally opens a channel of intelligent com- unication with the silent forces at the depths of Being, d thoughts and words flow forth, developing in man entirely new source of power, even the son of God nsciousness.

QUESTIONS

1. What are the "branches" and the "fruit"?
2. What is the effect of the nonuse of a faculty?
3. What will do away with our much striving?
4. What thought, or spiritual power, dissolves op- sition?
5. What is meant by keeping the commandments d abiding in I AM?

WHOM TO LOVE

And one of the scribes came, and heard them ques- ning together, and knowing that he had answered em well, asked him, What commandment is the first all? Jesus answered, The first is, Hear, O Israel; he Lord our God, the Lord is one: and thou shalt ve the Lord thy God with all thy heart, and with l thy soul, and with all thy mind, and with all thy ength. The second is this, Thou shalt love thy ighbor as thyself. There is none other commandment eater than these.—*Mark's Narrative.*



"Be still and know that I am God."

EXTRACTS FROM LETTERS

REGENERATION A HIGHER PLANE

There is real happiness and satisfaction for ever body, but it is to be found only in Spirit. Man thin that this or that material possession, pleasure, or attai ment in the outer will give him the joy and the conten ment which are his divine birthright, but he will alwa be disappointed until he finds God and becomes co sciously unified with the Source of his being. Th from within him will spring a gladness and a conscio ness of life and peace and truth which will truly, ful satisfy both soul and body.

Sex repression is neither healthful nor good. Neith is repression of any kind good for one. What eve individual needs is a right and constructive expressi of all his faculties and powers. It is not generally und stood among men that all true satisfaction is in Spi and is not to be found in sense ways. Regeneration not a repressing of the senses by will power; it is the li ing up of the life forces into constructive expressio thus regenerating and spiritualizing the whole ma including soul and body. In the regeneration all des to dissipate one's forces in sex ways is overcome, a the individual finds peace, joy, and real, lasting sat faction in expressing his God-given abilities in co structive ways for his own good and for the good mankind.

If you are interested in the lifting up and changi of your inner desires, we suggest that you go into t

ilence every evening before retiring, center your at-
ention within, and declare words like these:

The Substance of my life is pure Spirit. I have no lesire to waste this pure spiritual life Substance in the ratification of the senses. I no longer expect satisfaction f soul from material things. I am Spirit, and am satis-ed with Spirit. The law of the Spirit of life in Christ esus makes me free from all bondage to the mortal deas of sex.

Take up the thought of love. Affirm the pure love f God for yourself and for every one else. Declare hat by your word you elevate all your life forces, and ransmute them into body substance. In your mind see he life flowing freely to every part of your body, trengthening, renewing, cleansing, and refining your whole organism.

Remember that we are not trying to coerce you nto this higher thought, but we are sure that it is your est way out of inharmony, and we should not feel hat our ministry to you had been complete had we ot brought this to your attention. You have a right o choose to keep on living in the old way if you wish o do so. It is only when one's choice hinders the ight of another to choose freely that the matter becomes complicated one. Since the way of generation leads o the grave, those who become awakened to the truth f regeneration and who enter into it are blessed, be-ause regeneration leads to life for the whole man.

The natural functioning of the generative organs not for sex purposes, as has been generally supposed, ut for the generating of the life fluid. This fluid would aturally, if it had not been misdirected for so many ages y man in his ignorance and his lust for sensation, go o build up and to vitalize, nourish, heal, and renew he body and the mind so that he could live on indefi-itely on earth, and attain the fulfillment of his ideals.

REINCARNATION AND OVERCOMING DEATH

We believe in reincarnation; the important poi in our teaching, however, is not reincarnation, but t overcoming of death. The Bible teaches reincarnatio Reincarnation seemed to be such a universally accepte belief in Biblical times that it was not deemed necessa to go into details concerning the belief. We do n emphasize it in our teaching. We give our attentic to the truth of the attainment of eternal life here o earth, in the body. We know that the time is at ha when people will demonstrate that they have overcom in their bodies, the disintegrating process called deat

We suggest that you accept what, in our literatur appears to you to be Truth, and that you let the r mainder rest until you understand it better. If you se the Holy Spirit as your guide into the fullness of Trut you will know for yourself what is of God and what of the personal man, in all that you read and he others say. As we go on in our searching for Trut we no doubt shall change in some of our ideas, un everything short of the perfect will of God is droppe from our lives and from our doctrine. There would no differences of opinion among Christian people human ideas did not prevail to a great extent, for the is but one Truth, and we shall see eye to eye when th Truth is attained in its purity.

FINDING PEACE WITH OUR ENEMIES

When Jesus told his disciples that they would ha tribulations in this world, he had reference to the word consciousness in them, and not to their life on this ear in the body. So long as man lives in the persona limited consciousness to any extent; so long as he believ in materiality, and adheres to carnality in any form; long as he does not fully realize and demonstrate h divine sonship, he will be subject to inharmonious e periences. But Jesus said: "Be of good cheer; I ha

vercome the world." We should follow in his steps nd overcome as he overcame.

By the power of Spirit we are lifted up, out of the vorld of sin, sorrow, sickness, lack, and death, into bundant life, health, righteousness, peace, spirituality, nd plenty. This change takes place here on the earth. As we let go of the limited ideas of the mortal and ay hold of divine ideas of omnipresent good for mind, ody, and affairs, we shall experience less and less of ribulations. Persecutions usually result from a lack of visdom in our words and acts. We have the promise hat when our ways please the Lord he will make even ur enemies (if we have any then) to be at peace vith us.

THE SILENCE

Whenever you turn your thoughts from worldly hings and affairs and center them on God, you have in ome degree entered into the silence. Through prayer and n earnest seeking after God, you may go into deeper nd deeper thought, and so into deeper silence, where you vill be more closely unified with spiritual things, where he consciousness is quickened, where one feels blessed vith new understanding of the omnipresence of God. n this understanding you will feel that you really have ouched the things of Spirit, and gained, from that ource, new life, purer love, deeper understanding, reater wisdom, renewed power to think and speak and ct in harmony with God, the Good. This is the blessing hat practice of the silence gives.

God is not revealed to the ears by sound of voice; e is not revealed to the senses in any way. Only Spirit with Spirit can meet," and from this spiritual as- ociation one comes forth refreshed with the things of pirit, with a new consciousness of life, of joy, of peace, power, of ability, and with a new understanding of hristian living—the living of the Christlike life.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to gi your full name and address.—*The Editors.*]

HEALTH

Sulphur Springs, Tex.—From the hour your letter a rived with the healing thought for my mother, she has co stantly improved. To me her recovery was one of God miracles. She had been in bed, unable to exert herself in a least. A few days later she cooked dinner. We are mo thankful to the heavenly Father and to you.—*R. R. I.*

Los Angeles, Calif.—I wrote you a few days ago f prayers for my daughter who had been seriously injure in an automobile accident, suffering concussion of the brai and fracture of the skull. I continuously held the affi mation that you had once sent to me: *God within you mighty to heal, to vitalize, to strengthen, to renew, and make you entirely whole.* The doctors at first thought tha an operation would be necessary, but later changed the minds. She is now out of danger. I feel so thankful t God and to you.—*Mrs. A. L. D.*

Los Angeles, Calif.—I thank God for the recovery o my friend. She was very low, and in a pitiful condition Through your prayers she has been born again—a new soul, full of health and strength and happiness.—*Mrs. F. B. M.*

Pueblo, Colo.—Three years ago I asked you to hel us. My mother was in the insane asylum. Doctors sai there was no hope for her. Thanks to Unity and to ou prayers, she has been out two years.—*Mrs. F. P.*

Beaumont, Calif.—I am happy to tell you that m little grandson is healed of a rupture. I am thankful t you for your prayers.—*Mrs. E. M. C.*

Urbana, Ohio—I am thanking God and Unity. I a healed of what the doctors call cancer of the face.—*L. M*

Long Beach, Calif.—I wish to thank you for you prayers for my nephew. He has recovered. He was take home from the hospital in one week. He did not have th trouble that the doctor had anticipated.—*Mrs. J. E. W*

Mexico City, Mexico—I asked your prayers for a irl who had burned her arm. It looked at first as though he would lose the arm. Eight days after I wrote you she as well.—*Mrs. I. B.*

Baltimore, Md.—I wish to thank you for your prayers or my baby and my father. Two days after I wrote you my aby was so much better that he woke at five in the morning, sked for something to eat, and began to laugh and play. Ie had not played for six months. Baby is up and run- ing around. My father is well and working.—*Mrs. M. J. H.*

Tampa, Fla.—About three years ago we wrote you for elp for Junior. He had been pronounced tubercular. In ie last two months he has undergone tests and has been ronounced cured.—*Mrs. T. H. G.*

Chicago, Ill.—About a week ago I wrote asking your rayers. About the time that you received my letter, the rowth in my stomach, for the removal of which the doctor ad said I must have an operation, passed out without any ain. The doctor was much surprised.—*Mrs. E. H.*

Ceres, Calif.—I asked your prayers for my brother. Ie was in the sanitarium and the doctors gave us no hope or him. They said that he had hardening of the arteries, bad heart, and a stroke of paralysis that had affected his ind and paralyzed his left side. Now he is recovering nd can walk and ride. We thank God for his wonderful ealing and you for your prayers.—*Mrs. E. H.*

Chicago, Ill.—I wrote you asking for your prayers to vercome rheumatism. In three days I laid my crutches side. I thank God and Unity for this wonderful help. —*C. P.*

Las Vegas, Nev.—I wrote you in behalf of Mrs. M., ho was afflicted with a terrible case of arthritis deformans. Iow she is well, and is searching her vocabulary for words express the joy in her heart.—*B. M. B.*

Denver, Colo.—I must tell you of a wonderful healing at a friend of mine had through prayer. A tumor that ad troubled her for twelve years came away. Surely we re being used as wonderful instruments for the Master. —*M. C. J.*

Bryan, Tex.—Since I wrote to you I have been com- etely cured of female trouble. What a change has come to my life since I came in touch with you! I have been onderfully blessed.—*Mrs. N. C. E.*

Oklahoma City, Okla.—I am delighted to report th my niece, for whom I requested prayers on account of a t morous growth appearing on her face, is now recovere The growth gradually disappeared during the past seve weeks. Words are inadequate to express our thankfuln to the Lord and to Unity for this great blessing.—*C. L. W*

Haven, Kans.—I want to tell you that my family being blessed. My mother, who had been bedridden winter, has been touched with healing and is up and sitti on the porch singing: "Praise God from whom all blessi flow." Day before yesterday she walked six blocks.— *R. E.*

Finley, Wash.—You may discontinue prayers for m baby. She had a very severe cough and several perso said that she could not live through it. She seemed to g worse continually, but in less than twenty-four hours aft I wired you, she began to improve, and the second day h cough disappeared entirely. Now she is quite recovere When I ask for help to heal cases of illness in my home, t diseases just seem to drift away and every one forgets ho serious things were. Instead of realizing that a miracle h been performed, we just seem to think the transformatio natural. Within myself I realize and continually give prai to God for his blessings. I am very grateful to you for th wonderful things that you have taught me and for yo interest and help.—*Mrs. R. C. W.*

Joliet, Ill.—You may discontinue prayers for m mother. When I wrote you she intended to go to the ho pital, but your prayers helped her and she stayed at hom She is up and is doing her own work now. Thanks God and to Unity.—*Mrs. O. R.*

Harrisonville, Fla.—You were praying to heal my hu band's back. I am very happy to say that my husban has fully recovered. Our doctors thought that it would several months before he could walk, but in three weeks was walking with a cane. We thank God and Uni for this wonderful demonstration of God's love.—*Mr C. C. V.*

Los Angeles, Calif.—By your wonderful prayers an mine, I am healed of eczema. What a wonderful wo you are doing! Every day I bless you and the friend wh sent me your magazine. Your teaching has lifted me an helped me in all my affairs, and has taught me how to pra to God.—*Mrs. C. B.*

PROSPERITY

Baltimore, Md.—I asked your help in my search for position. Two days after I wrote you, I obtained a sition. I thank you for your prayers.—*I. M. M.*

Ackley, Iowa—I wrote you some time ago for prayers my brothers, that they might find employment. Now y both have work. I also asked help in raising the ount we owed for interest. We have paid the interest d also paid another bill. My thanks for your prayers. nclose a love offering.—*Mrs. B. F. M.*

Tampa, Fla.—About six weeks ago I wired you for ayers that my husband might secure work. He has what thinks is a very good position. Money cannot pay for h service as you have rendered.—*Mrs. T. H. G.*

Texarkana, Tex.—I asked your prayers to help my band and me pay for property that we had started to buy. e have been able to pay for our home, we have about shed paying for our farm, and we have started a savings ount—all of which has been done in the last seven or eight nths. Payment of these obligations would ordinarily ve taken us three or four years longer.—*Mrs. C. F. G.*

Pavilion, N. Y.—Some time ago I wrote you in re- d to losing my suit case. It was found within ten days er I lost it. I inclose a thank offering.—*R. S. C.*

Fresno, Calif.—About two weeks ago my husband and were in distressing financial circumstances. My hus- nd had tried everywhere for work as an automobile esman, but in every case was told that it would be neces- y for him to buy a car before they could employ him. could not do this. We were behind with the payments on home. The man who held our contract had sued us, had ached my wages, and thereby had thrown me out of ployment, and we had received thirty days' notice to give the house. Mr. R. wrote you for help. Three days er the letter was sent you, there came a big surprise. . R's brother, a salesman for a very good car, came to us and said: "I am going to give up my position, and . W. says that you may have my place. He will let you e a car, so you won't have to buy one. He wants you go to work in the morning." We found later that we e a chance to redeem our home and will not have to ve. We are very thankful for your prayers. I arrange work so that I can join you every morning in prayer at o'clock.—*Mrs. A. J. R.*

Spokane, Wash.—I sincerely express my thanks and appreciation for your prosperity prayers. Just after mailing the letter asking for treatment, my eldest son got a position with a good firm. Two other members of the family have been blessed with work, and I have been getting plenty of sewing to do. God is good to us, and I thank him and you.—*Mrs. E. A. O.*

Rocky Mount, N. C.—I wrote asking for prayers for prosperity. Every problem is being worked out as it comes. I am happy, and all those around me are prosperous. May God bless you for spreading the Truth.—*Mrs. Z. P.*

Portland, Oregon—Both my brother and I have prospered since I wrote you. We have secured positions with prospects of advancement, and have prospered in other ways. We thank you for your prayers.—*Mrs. M. L. L.*

St. Louis, Mo.—Much good has come to us in many ways since we sent for the first prosperity bank. We received an unexpected gift of $1,000. We are very grateful to the Giver of all good and to Silent Unity for prayers. —*A. L. D.*

Baltimore, Md.—I asked prayers for a position for J., who was out of work. Within a few hours after the letter went to you he found a position. His first pay check was for a larger amount than he had been promised. Other blessings are coming our way. We are all in perfect health and our home atmosphere is ideal, for which we praise God. —*Mrs. J. E. S.*

Tuscon, Ariz.—I wrote you stating that we wished to sell our home. It was sold for cash in less than two weeks. I do not hesitate to tell my friends that God and Unity brought the blessing. Inclosed is an offering.—*Mrs. H. H. H.*

San Antonio, Tex.—I have secured a very desirable position. I thank you many times for your prayers. I am inclosing a love offering.—*A. C.*

Gordonsville, Va.—More than thirty days ago I wrote you asking for prayers that I might obtain work. Praise God, I have more now than I can do. I am meeting my payments as they come due. Please accept this offering.— *D. W.*

Rutland, Vt.—I asked your prayers for my husband, that he might make a change in his business. He made the change without any trouble or loss of time, and now he has a much better position.—*Mrs. R. R. B.*

Worcester, Mass.—A few weeks ago I asked you for help in renting my apartment. I have rented the place to a very nice family. I thank you for your kindness. I have thanked God many times. Inclosed please find love offering.—*B. R. S.*

Milano, Italy—I must just send you a line to thank you for your kind help. Since writing you I have made my début in opera, gratis. Now I am engaged to sing in a new opera and am receiving a salary. This is quite remarkable for a beginner in Italy. I feel that my success is entirely due to Unity. I am grateful for your help.—*K. R. M.*

Chicago, Ill.—My husband was successful in passing the examination. We thank you for your coöperation. We are very grateful for the blessings that have come through Unity.—*Mrs. J. G.*

GOOD WORDS CLUB

Colorado Springs, Colo.—I am realizing more and more the power of my words and I am trying to stop and think before I speak. Formerly I did not realize how many useless and foolish things I said, even when I believed my conversation to be comparatively free from unkindness and impurity, or how often by careless expressions I invited to myself and others that which I would not want. God bless and prosper the Good Words Club. I am thoroughly convinced of its importance.—*Mrs. F. H. B.*

Jacksonville, Fla.—I keep the Good Words Club pledge in front of me constantly as a reminder. It has about gotten me into the habit of speaking kindly and constructively, for which I am thankful. I am improving in every way. I praise God and thank the Good Words Club for what has been done for me.—*L. M. A.*

Minneapolis, Minn.—I have derived untold blessings from my membership in the Good Words Club, and I am glad to do my part to help the good work along. I inclose a love offering.—*M. M.*

Sprague, Wash.—I have been a member of the Good Words Club for four months, and I find it easier to avoid negative subjects in conversation. I now think before speaking. I shall continue my effort until true words completely change my life and make it a glad song of good will and harmony.—*W. A. L.*

Eldorado, Ark.—I daily practice constructive thin
and speaking, and there is less inharmony in my aff
than there once was. Those with whom I associate un
stand that I do not enjoy negative subjects and, natura
subjects that are pleasant and constructive are introdu
Recently a neighbor told me that I had great influe
for good in the home in which I roomed for a few mon
and that the whole neighborhood was benefited by
presence in the community. Any good influence whic
may have is due to my understanding and practice of T
—*Mrs. G. F. M.*

HELPED BY UNITY LITERATURE

Taylor, N. Dak.—My niece has written me: "I
hardly express what Unity teaching has done for me.
Wisdom is a splendid paper for little children. My c
enjoys it."—*Mrs. S. B.*

Detroit, Mich.—The prayers for my recovery fro
severe attack of rheumatism have been answered. I am
from pain and I thank God and Unity. I am recei
much good from your literature. I cannot afford to
without it. More and more I am impressed with the
that blessings spiritual and temporal are being showered u
me and mine every day, blessings which the world ca
give. Inclosed find an offering from one who is b
brought into the light.—*L. N. M.*

Alameda, Calif.—I am growing daily in the understa
ing of God's laws and truth. I thank God and Unity
a fuller realization of what constitutes true, Christlike liv
The booklets which you sent me help me a great deal e
time that I read them.—*M. F. L.*

Austin, Tex.—This is a testimony of my faith in G
to answer prayer. My absolute faith was brought al
through my reading Unity. A week ago I wrote you
prayers for healing. Soon after writing you I found s
Unity magazines, and began praying and holding the he
thoughts. I am now well, and praising God and U
with all my heart. My husband was a sufferer from ecz
and for several days had been more troubled than us
The thought came to me: "Why not ask God to heal hi
I followed the instructions given in Unity magazine. T
I claimed the promise, and held it for him. The third m
ing I had done this my husband said: "My face is m
better; I cannot understand what has helped me so muc
—*Mrs. F. W. W.*

FREEDOM

Oklahoma City, Okla.—Until reading one of your ırrent magazines, it had not occurred to me that my tobacco ıbit had been holding me back. Since I found this out have ceased using tobacco entirely. Unity methods made easy for me to break the habit.—*L. W.*

St. John, Mich.—I want to thank you for your prayers behalf of my husband. He has not been under the in-ıence of strong drink since the day that I wrote you for lp.—*C. G.*

Savannah, Ga.—You may discontinue your prayers r my husband; he has been cured of the drink habit. I ank God and Unity for this blessing. I am inclosing a ve offering.—*Mrs. T. F. O.*

French Lick, Ind.—I wrote you asking you for prayers r my husband, as he was inclined to drink. I am proud say that he stopped drinking a few days after I sent you e letter. I am very grateful to you for your prayers.—*Mrs. . G. P.*

Huntington, Oregon—Inclosed find an offering. Things e working out beautifully. Mr. M. has no desire to ink. He works hard and looks after his family. If I had ly known the law sooner I am sure all those distressing ars would have been different. I look years younger. I el thankful and peaceful.—*C. G. M.*

BE YE TRANSFORMED

Eureka, Calif.—Your prayers have worked wonders in y health and in my life in general. Not only have the mors entirely vanished—for which I cannot praise the ord enough—but all other inharmony has disappeared. roblems now solve themselves beautifully and sys-matically, without much effort on my part.—*Mrs. C. V. J.*

Champaign, Ill.—A year and a half ago I was sick in d and without an income. Unity was brought to my no-e. Through your prayers I was healed. A change was rought in my mind, and all things necessary were added. praise God that others, through the Father working in me, ve come into a knowledge of Truth and have been healed. -*Mrs. V. Y. E.*

Huntington, W. Va.—Since I have been trying to llow the teachings of Unity, people meet me on the eet and say: "How well you look."—*B. Y.*

TITHING

Laurel, Mont.—I am sending my tithe for the
month. It is surprising to note how much farther money g
since my taking God into partnership.—*C. C. B.*

Auburndale, Mass.—We are deeply grateful to h
come under the influence of Unity teachings. The gift
closed is sent to help in the glorious work of emancipa
which Unity is doing. Unity teaches one how to give,
giving is the first step toward receiving. Ten years
twenty-five cents seemed a generous contribution to the
lection box. We had not yet started to tithe—but U
literature changed all that. For a number of years, e
week we have put away one tenth of our weekly income
be used for the work of the Lord. The result is always
same, varying only in degree. Our income has b
doubled, we have bought a home, and have more than
paid for it; we have an automobile; I have received
gift of a partnership in a splendid business; and we h
received other blessings too numerous to mention. And
this has happened in six years, without any special ef
on our part other than to comply with the law. "Gi
and it shall be given unto you." The greatest blessings
ceived through tithing comes in the glorious freedom t
one experiences when he can let go of good cold cash,
the realization that tomorrow the equivalent will return
just the particular good that one requires.—*H. B. R.*

PROSPERITY BANK

Chicago, Ill.—Since I received my prosperity b
things have worked out beautifully for me. I have m
to be thankful for. When I received the bank everyth
seemed dark and I could not see my way out, but that
all cleared, and the way is sunshine, happiness, and p
perity for me now.—*Mrs. B. W.*

Red Bank, N. J.—I have had seven prosperity ba
I had the best results with the last bank, because I m
my deposits on time, asking God for greater increase,
he sent it.—*J. S.*

Ore City, Tex.—Since I wrote you things have take
turn for the better. I received wonderful results from
prosperity bank. My health is improving, and I am c
ing to understand Truth.—*S. R.*

ILLUMINATION

Passaic, N. J.—I asked you to pray for my success in passing my college examinations. You may now discontinue prayers, as I have passed all the examinations.—*W. S. M.*

Nelson, New Zealand—I was glad when your letter came with the beautiful affirmation: "The joy of the Lord is my strength." During the last few days I have become aware of the true harmony of life, and am keeping my mind centered upon it. The thought is such a help in my daily life. Now I begin to realize that in restoring order in the house I am working with the laws of divine harmony. I have long believed in law and order, but failed to see that the beauty and gladness that I craved are truly a part of living and are not denied to any one.—*C. W.*

FROM CHILDREN

Estherville, Iowa—I wrote you asking for prayers for my mother's face, which seemed to be poisoned by a bee sting. Her face began to get better the next day and in a day or two more it was normal. Please accept my tithe. May God bless your great and holy work.—*S. M.*

Calexico, Calif.—I am getting along well, and my back is healed. I thank God for what you did for me. I am also doing well in my school work.—*G. B.*

Dallas, Tex.—I thank you for your prayers. I passed in all my subjects, with good grades.—*L. H.*

Stover, Mo.—I have been helped in many ways the past month. About two weeks ago there was a boil on my chin, and my cheeks were swollen so badly that I could hardly eat, drink, or talk. I said The Prayer of Faith several times and the next hour the swelling was going down. That night I was well enough to go to church. I thank God and Unity.—*E. E.*

Bakersfield, Calif.—I wrote you for prayers. Before that time, in school I got G plus in arithmetic; this time I got E plus in arithmetic. I surely thank you for your prayers.—*M. C.*

Friend, Kans.—I am getting along better in my studies and I believe that the whole school has more light than it had before I received your letter. All the pupils seem to be doing better in their studies. My mother and my father have had more light brought to them, I think.—*M. F. M.*

MISCELLANEOUS

Glendale, Calif.—Marvelous blessings have been shov ered upon me since I sent for the last bank. Financial stra was relieved by funds coming through an unexpected channe A member of my family who was not expected to liv has been raised up and is growing stronger daily. Frien have flocked to my assistance, and better than all else, m spiritual understanding has been quickened by these e periences. God bless you in your ministry of love a helpfulness. I thank the Father for answered praye —*Mrs. C. W. K.*

Pomona, Calif.—I thank you, Unity, for the help th I have received from your literature. I thank you a for the spiritual teaching and for the blessings of God answer to your prayers. By your prayers I have bee healed and delivered from the habit of using medicine, a my son is very much improved and is able to work. W have had money paid to us that our banker had said w probably would not be able to collect. My husband h been healed in answer to prayers.—*Mrs. K. H.*

San Francisco, Calif.—I have another way of sprea ing the good work. When I have finished reading t Unity magazines I leave them in the street cars, that the may be picked up and read by others. I cannot find wor to express my appreciation for all the good that I hav received from God and from Unity. I have learned great deal about Unity since I have had the prosperity ban Mr. S. has a good position, his salary has been increase and he is enjoying the best of health.—*Mrs. M. C. S.*

Kansas City, Mo.—Thanks for my improvement i health. The prosperity thoughts enabled me to sell som property which I had been unable to dispose of. Trut is doing the work.—*V. D.*

Muncie, Ind.—I am healed of piles. You may di continue prayers for me. I feel that I know God bett every day. I have been getting healings by my own prayer Eczema appeared on my hands. I healed my hands in on month, through prayers. I read the Bible and prayed. prayed for rain last July, and it came abundantly.—*Mr D. A. C.*

Springfield, Mo.—Some time ago I wrote you f prayers to protect my stock from wolves. The wolves a disappeared. Thank you for your kindness. I inclo a love offering.—*A. G.*

PUBLISHERS' DEPARTMENT

SUBSCRIPTIONS PAYABLE IN ADVANCE

Single copies: Unity magazine, $.10; The Christian Business Man, $.10; Wee Wisdom, $.10; Unity Daily Word, $.10; Weekly Unity, $.02; Unity Healing and Prosperity Records, $.30.

Unity magazine. The official organ of the Unity movement. Monthly .....$1 a year

Weekly Unity. Devoted to short articles on practical Christianity.....$1 a year

Wee Wisdom. Teaches Truth to the wee folks. Artistic. Monthly .....$1 a year

The Christian Business Man. Puts Truth into business. Monthly .....$1 a year

Unity Daily Word. A monthly manual of daily metaphysical studies.....$1 a year

Unity Sunday School Leaflet. Explains S. S. lessons. Weekly.....$1 a year

Unity Local Program. Gives Sunday program at headquarters. Weekly.....$1 a year

Unity Records. Charles Fillmore's voice records of monthly statements.....$3 a year

Sample copies of these periodicals, except the records, will be sent gratis upon request.

TO UNITY SUBSCRIBERS

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription. A mark around this notice shows that your subscription expires this month. A subscription blank is also inclosed for your convenience in renewing.

If you care to, you may tear off that part of the pink wrapper upon which your name and address appear, inclose it with check or money order, and mail it to us. This will mean that you have renewed your subscription.

"MY DOCTOR PRESCRIBES UNITY DAILY WORD"

So writes a New Jersey subscriber. Every mail brin good reports and testimonials.

UNITY DAILY WORD is our new magazi now in its seventh issue. It fills the needs of those w wish a definite lesson to study each day.

UNITY DAILY WORD devotes a full page each day. It gives a Truth talk for the day, also a propriate quotations from the Bible and from Un textbooks. It gives an affirmation as the watchwo for the day. There are no references in it to be look up. Each lesson is complete in itself.

UNITY DAILY WORD is manual size and m be conveniently carried in pocket or bag.

UNITY DAILY WORD has for its purpose t helping of the overcomer to that high absolute conscio ness in which mastery and healing are realized. teaches the power of the Word.

UNITY DAILY WORD tunes your conscio ness to demonstration pitch 365 times a year.

Subscription, $1 a year. Subscription may be the Prosperity Bank Plan, if desired.

This blank may be used when ordering.

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917 Tracy, Kansas City, Mo.

[ ] Please send me UNITY DAILY WORD one year. Mention if you are inclosing $1.....

[ ]. Please send me sample copy of UNIT DAILY WORD gratis.

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Name .....

Address .....

City ..... State.....

UDW—1

PUBLISHERS' NOTES

Letters in regard to Unity's new radio broadcasting station are pouring in from every direction. We recently had a very favorable one from New York City. Virtually all the writers agree that the services are coming through from the new station much more clearly than they did from the Western Radio station. When Unity School bought the broadcasting equipment from the Western Radio Company, it was agreed that we keep the call letters, WOQ. There has, however, been a change in the wave length. This is now 278 meters. Many study classes and centers are installing receiving sets and using as part of their services the services that are broadcast from here. With the improved equipment which we now have, this system is much more practical than it formerly was. Each week the Unity Local Program gives a complete program of the broadcasting from this station and it will keep you informed of any additions or changes in the present program.

At a recent publication conference it was decided that we must stress the importance of Weekly Unity and of "Lessons in Truth" for study by beginners. In order that the Truth that we teach may be best understood and most successfully applied, the student must have a strong foundation for his studies. He can get this foundation through a careful study of "Lessons in Truth," augmented by reading Weekly Unity. We ask our many readers who are active in their efforts to spread this great work, to bear this fact in mind—that in order to gain permanent followers we must start Unity students out properly. Remember that "Lessons in Truth" is our beginners' text and that Weekly Unity is the best of our periodicals for the beginner in this study.

We are now able to reduce the price of two of our study help booklets: "Question Helps for Lessons in Truth" and "Study Helps and Questions for Christian Healing." These booklets, which have formerly sold for $.35 each will now sell for $.15 each. We feel that these booklets are of real value to the Truth student who is trying to get the most out of his Truth studies and we are indeed glad to be able, through this reduction in price, to put them within reach of a greater number of people.

Hippy-hop! they came in couples;
Hop! they came alone.
Hippy-hoppy! came in bunches,
Over creek and stone.

The rabbits from near and far came to the New Yea ball. Your kiddies will enjoy reading, in their Wee Wis dom magazine for January, all about this gay festival i Rabbit Land.

The January number also contains the first installme of a wonderfully interesting and instructive story about little boy and his adventures in Fairyland with Mr. and Mr Peanut. If your little folks have not already received the magazine please advise us, for we certainly would not wis them to miss the opportunity of meeting Mr. and M Peanut and of hearing about the Rabbits' New Year bal If they are not already subscribers to this little magazine it costs only one dollar to have it sent to them for the comin year.

A member of the local Unity Society, a business ma of Kansas City, dropped into the office for a visit one da last week. Just as he was leaving, he explained that h was on his way to see a friend who was ill and that h was taking this friend some of the Unity Healing and Pros perity records. He said that he had previously given ou to his friends the Healing and Prosperity leaflets but tha now, when any friend of his seemed to need help, he too him the records for that month. He told us of one perso who had been healed through consistent use of the Healin records. We are delighted to see that more and mor people are coming to realize the possibilities in these records

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Elizabeth Towne, in a recent issue of her Nautilu magazine, makes the following comment on our Wee Wis dom magazine: "And to inculcate New Thought, the bes magazine for children is 'Wee Wisdom.' " It was with little thrill of pride that we read this comment from on so fit to judge the merits of Wee Wisdom.

Unity centers are greeting our new magazine in thi manner: "We should like you to put us down for fift copies of Unity Daily Word, each month. We hav often asked for some book of daily readings published b Unity, and we know that Unity Daily Word will mee the need of many."

The Unity Society is giving a great deal of time to the working out of ideas for developing its own Sunday school and other Unity Sunday schools. The newest thing of this sort that we are offering our readers is the Sunday school attendance card. This card bears a copy of Hoffman's picture of the boy Jesus. Below the picture are thirteen blank spaces, in which are to be pasted thirteen words forming a Truth statement. The plan is that the teacher will give out one word of the statement each Sunday during the quarter. At the close of the quarter the card of each child whose attendance has been perfect will bear the complete statement. The statements are changed each quarter. You have just time now to order these cards for the first quarter of 1925. These cards sell for $.30 a dozen.

The publisher of Home Magazine is so interested in our work that recently he voluntarily reprinted in his periodical a full-page advertisement from The Christian Business Man. The advertisement was in the interest of "The Christian Salesman," a new 96-page booklet compiled by Unity School from articles that have appeared in The Christian Business Man that have an especial appeal for salesmen. We very much appreciate this publisher's indirect expression of approval of our work and publications.

"Christian Healing," by Charles Fillmore, is a book on practical spiritual healing. It explains the healing law that Jesus Christ proved, the law that every man and woman can understand and practice. The author offers no theories; he gives only what he himself has tested and proved during his many years in this work. This book is published in four bindings: paper, $1; paper, pocket size, $1; cloth, $2; limp keratol, $3.

The Unity blotter calendars will make very attractive New Year gifts for your friends. There is a new blotter for each month of the year; each blotter contains a calendar for that month and a helpful thought to be used during the month. The set of twelve, in an attractively decorated box, sells for $.25. We have printed a limited number of these and it would be wise to send us your order at once.

"Is Smoking Detrimental?" We are asked so often for literature on this subject that we have now issued in tract form a short article on this subject, by W. I. Hoschouer. The price of this eight-page tract is $.01.

THE CHRISTIAN BUSINESS MAN

The editor of The Christian Business Man has made the following announcement in regard to the policies of that publication for the coming year:

"The Christian Business Man has already received several worthwhile articles to be published in the coming year and has assurances of additional helpful material from men who have had practical experience in applying Christian principles in business. In early numbers will appear: 'Making Business Substantial,' by Retta Chilcott; 'Health as a Factor in Business,' by Arthur M. Wilkins; 'Methods and Successes of Christian Men,' by Ferdinand J. Bommer; and 'Business Ills,' by Francis J. Gable.

"The Suggestion Box will tell of practices that various business men have found helpful.

"Trend of the Times will be enlarged, to show the deep interest that Truth ideas have aroused in the public press.

"Tabloid Truths will contain gems of thought that business men may hang on their walls or pass on to their associates and their employees.

"Questions and Answers and Mental Exercises will continue to deal with Truth ideas as applied to the various avenues of business and to individual problems."

A subscription to this periodical will prove an asset to any man who is attempting to put his business affairs on a more substantial basis and to understand the practical application of the teachings of Christ. The subscription price is $1 a year.

1925 UNITY CALENDAR

A good calendar, clearly printed, is a necessity in every home and office. An attractively designed calendar is an ornament wherever it is used. The Unity Calendar for 1925 is clearly printed and is attractive. It combines these two features with that of being inspirational, of helping you to meet each day more squarely and more wisely because of the broader knowledge of Truth that you are gaining through daily contact with the inspirational thoughts of this calendar. These thoughts are taken from that column with which our Weekly Unity readers are so familiar—Things to be Remembered, by Lowell Fillmore.

The calendar will be sent you in a decorated box, adding to its appropriateness as a New Year gift. The price, $.50, makes it possible for each of our readers to have one.

FOR FOREIGN SUBSCRIBERS

For the benefit of subscribers living in far distant countries, the Silent Unity Healing Thought and the Prosperity Thought are given one month in advance. Below are the thoughts that will appear in the February Unity magazine.

HEALING THOUGHT

Held daily at 9 p. m.

February 20 to March 20

Love of God, so pure and changeless;
Life of Christ, so rich and free;
Grace of God, so strong and boundless;
Magnify them all in me.

PROSPERITY THOUGHT

Held daily at 12 m.

February 20 to March 20

The love of God in me is a magnet for all good, and I am prospered in all my ways.

UNITY PUBLICATIONS IN FOREIGN LANGUAGES

The following named Unity publications can be supplied in the languages indicated. Other Unity publications are now being translated into foreign languages. When these are completed and ready for sale, announcement to our subscribers will be made on this page.

Directions for Beginners.....German, $.25; Spanish, $ .10
Finding the Christ .....German or Spanish, .35
Lessons in Truth .....French or Italian, $.75; German, 1.25

We have received several inquiries recently from our foreign subscribers in regard to the best way in which to make remittances to us. We have always advised that they remit by American Express Money Order or by International Money Order. If they use either of these forms and if the one issuing the order requires an individual's name as payee, we suggest that the order be sent to Lowell Fillmore, treasurer of Unity School. Some of our subscribers have complained of the inconvenience of using either of these forms. We very much prefer them, but we can use a check on an English bank, or English currency. The price of the Unity periodicals, except the Unity Records, is $1 a year each, approximately 4 shillings and 7 pence. It is never advisable to send coins.

AT YOUR SERVICE

Many Unity students and subscribers in various localities who are interested in learning more of Truth often ask us where they may purchase and inspect Unity literature or where they may attend meetings in their vicinity.

In the columns, "Where Unity Publications are Sold," (pages 89-92) you will find a listing of dealers and centers and classes that handle a representative line of Unity literature. Many of these centers and classes have regular meetings.

May we suggest that you get in touch with your local organization, if you have not already done so, and give them your loyal support?

If there is no study class or center in your community, why not start one yourself? For full particulars concerning the organizing and conducting of a study class or center, write to us c/o Field Department.

Should you be in a position to sell Unity books, booklets, or magazines, give complete information regarding your plans to the Unity Sales Department.

Will you assist us in making our slogan, "*A Unity Study Class in Every Community*," a world-wide reality?

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

HELPING TO SPREAD THE TRUTH

R. J. Barbour, Enterprise, Miss., stated at the Second Annual Unity Conference: "Whenever I pass a news stand I ask if Unity periodicals are being handled there. If every Unity student did this, it would not be long until every Unity magazine would become better known on news stands."

If your local center or book dealer cannot supply you with Unity literature, please send us the name and address of your center or dealer. We will be glad to see that your wants are supplied.

WHERE UNITY PUBLICATIONS ARE SOLD

A representative line of the Unity books, booklets, and magazines will be found at the following named places:

ARK, LITTLE ROCK—Pfeifer Bros
CALIF, ALAMEDA—Home of Truth, Grand and Alameda
RCADIA—Unity Class, Oak Tree Cottage, E Huntington dr
ERKELEY—Home of Truth, 2738 Regent; Northbrae Truth Cen, 037 Colusa
LOVERDALE—Truth Cen
L CENTRO—Unity Reading Rm, First Natl Bank bldg
RESNO—Unity Truth Cen, 925 Divisadero
AYWARD—Unity Truth Cen, Palmtag bldg, B and Castro
ERMOSA BEACH—Tri-City Soc, Box B
UNTINGTON BEACH—Mrs J A Wood, 207 Detroit
AMANDA PARK—Unity Truth Cen, 65 S Roosevelt
ONG BEACH—Unity Soc, 432 Locust; Hewitt's Bkstore, 117 Pine; nity Lib, 121 Chestnut
OS ANGELES—Unity Cen, 2120 S Union; Unity Fellowship, 618 W h; Unity Truth Cen, 233 S Bdwy, rm 405; Home of Truth, 1975 / Wash; Unity Lib, 233 S Bdwy, rm 342; Meta Lib, 432 Music- rts bldg; Betty Crittenden, 4312 Rosewood; Bullock's
ODESTO—Unity Reading Rm, 1030 12th
AKLAND—Fruitvale Truth Cen, 2021 24th; Unity Truth Cen, 1450-B lice; Mrs R A Townsend, 376 28th; Meta Lib, Odd Fellows bldg
ALO ALTO—N T Truth Cen, 565 Hamilton
ASADENA—Unity Soc, 345 W Calif; Brown Shop, 190 E Colo; hurch of Truth, Maryland hotel
IVERSIDE—School of Christianity, 1263 Main
ACRAMENTO—Unity Cen, 309 Plaza bldg; Unity Study Class, 1326 , apt C
AN DIEGO—Unity Soc, 412 A; Home of Truth, 1515 Front; House Blessing, 2109 2d; Meta Lib, 1023 7th
AN FRANCISCO—Unity Cen, rm 412, 251 Post; Meta Lib, 466 Geary; ome of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mis- on Unity Cen, American hall, 20th and Capp; Truth Cen, 358 utter; The Emporium
AN JOSE—Christian Assembly, 72 N 5th; Meta Cen, 31 Porter bldg
AN PEDRO—Unity Cen, 934 W 11th; Unity Truth Cen, 460 10th
ANTA BARBARA—Truth Cen, rm 39, 17 E Carrillo
ANTA CRUZ—Universal Truth Cen, 15 Alta bldg
ANTA MARIA—Valley Variety Store, 221 S Bdwy
ANTA MONICA—Unity Truth Cen, 528 Arizona
EBASTOPOL—Unity Truth Cen, Palmknolla, Petaluma
COLO, COLORADO SPRINGS—Unity Cen, 109½ N Tejon, rm 10; rimwood's, 20 N Tejon
ENVER—Unity Cen, 302 Community Chest bldg; College of Divine ience, 1819 E 14th; Power Pub Co, 4235 32d
UEBLO—Unity Truth Cen, 124 W 13th
D C, WASHINGTON—Unity Soc, 1326 I, n w; Unity Truth Cen, 14 U, n w; Woodward and Lothrop, 10th and 11th, F and G; eta Lib, 1627 K, n w
FLA, JACKSONVILLE—Unity Cen, 302 Clark bldg
PETERSBURG—Unity Truth Cen E 226 10th ave N
IAMI—Mrs Geo C Bischoff, 3328 N Miami
AMPA—Unity Cen, 1107 Marion; Henry C Parrott, box 581

IDAHO, MONTPELIER—Verna I Shupe, box 531
POCATELLO—Mayme Myers, 805 S 9th
ILL, CENTRALIA—Meta Lib, Trust Bank bldg
CHICAGO—Unity Soc, 500 Capitol bldg, 159 N State; Unity Fellowship, 501 Music College bldg, 64 E Van Buren; Roseland Unity Stu Club, 11749 Union; Mrs F G Ritchie, 1814 Straus bldg, 312 Mich; Etha Thomas, 4940 Champlain, 2d apt, 2d floor
CHICAGO HEIGHTS—Unity Home of Truth, 1136 Emerald
MOLINE—Truth Cen, 5312 6th
SPRINGFIELD—Lawrence Cen Constructive Thinking, 325 E Lawrer
WAUKEGAN—Mrs C W Lindberg, 408 South
IND, ANDERSON—Glen M Tait, 505 Farmers Trust bldg
INDIANAPOLIS—Unity Truth Cen, 1114 Odd Fellow bldg; Unity Practical Christianity, 74 When bldg; Truth Temple, 621 Meyer-Ki Bank bldg
KOKOMO—Mrs Norman Simpson, 523 S Washington; Sande Bkstore, 119 E Walnut
MARION—Boston and Big Store
VINCENNES—C S Miller, 316 Main
WABASH—Alice M DePuy, 75 W Maple
IOWA, CEDAR RAPIDS—Mrs G E Cook, 1011 2d, e
DES MOINES—First Unity, 228 Victoria hotel; Mrs D A Gross, 7 School
OSKALOOSA—Kate Caldwell, 714 E High
SIOUX CITY—Unity Truth Cen, 409 Ross
KANS, KANSAS CITY—School of Christianity, 1936 N 6th
WICHITA—Anna Jones, 1855 N Market; Unity Cen, 3859 E Doug
KY, LOUISVILLE—Truth Cen, 604 Shubert bldg; W K Stewart 425 S 4th; Unity Cen, 1620 S 2d
LA, NEW ORLEANS—P L Brothers, sr, 1207 Constantinople; Un Cen, 2301 St Thomas; Christ Church, 5641 W End blvd
MAINE, SACO—World Helpers, Flagg Pond rd
MD, TAKOMA PARK, D C—Study Class, 36 Carroll
MASS, BOSTON—Truth Cen, 739 Boylston; Meta Club, 234 Boston; Home of Truth, 111 Newbury; Old Corner Bkstore, 27 Bro field; Adolph's School, 472 Boylston
CAMBRIDGE—Truth Cen, 71 Martin
LOWELL—Mrs Frank W Derby, 11 Cascade
SPRINGFIELD—Mary Margeson, 356 Main
MICH, BATTLE CREEK—Unity Class, 90 Highway
DETROIT—Unity Cen, 3782 Woodward; G W Hurley, 1532 Mar rear; Higher Thought Assembly, 1432 Farmer; John V Sheeh 1550 Woodward; Catherine Burnham, Tuller hotel; Book No 4650 Woodward
FLINT—School of Meta, 417 Stevens, Nellie A Thompson
GRAND RAPIDS—Ida Bailey, Coit rd, North Park, r r 9; Herp sheimer Co
IONIA—Lucia Vosper, E Main
KALAMAZOO—School of Christianity, 211 W Dutton
LANSING—John Preston, 303 Seymour
PORT HURON—Helen S Carpenter, 1134 Pine
MINN, DULUTH—Peter Lein, 224 W 1st
MINNEAPOLIS—Unity Soc, 1760 Hennepin, apt 4; Unity Cen, 8 Aero bldg; Caroline D Walen, 2310 W 50th; Psychology Club, 27 4th, s

- Paul—Meta Lib, 99 Garfield; Soc of Truth, 446-A Wabasha, 3
MISS, Greenwood—R L Hataway, 807 S Main
MO, Kansas City—Unity Lib, 913 Tracy; Unity Reading Rm, 07 Waldheim bldg; Bookman Lib, 1010 Grand; Unity Cen, 203 well bldg, Armour and Troost; Emery, Bird Thayer; Cummings tstore, 227 E 9th
- Joseph—Unity Cen, 225 Kirkpatrick bldg
- Louis—H H Schroeder, 3537 Crittenden; Divine Science Cen, otel Melbourne, Grand and Lindell; Truth Cen, 4030 Lindell; Mrs C Appel, 2631 Russell
pringfield—Dr Isabella M Grant, McDaniel bldg
MONT, Butte—Keefe Bros, 25 Park
NEBR, Falls City—Unity Cen, 1707 Stone
ncoln—Unity Soc, 502 Fraternity bldg
maha—Unity Class, 3314 Burt; Meta Lib, 280 Acquilla ct, 1615 oward
NEV, Yerington—Mrs C S Durand, box 67
N H, Manchester—Home of Truth, 153 Concord
N J, East Orange—Divine Science and Unity Soc, 569 Main
lizabeth—Unity Soc, 1081 E Jersey
ackensack—Truth Cen, 360 State
ontclair—M Elizabeth Blackmore, 303 Claremont
ewark—Unity Soc, Riviera hotel
aterson—Unity Truth Cen, 98 Bdwy
N M, Raton—May Schleifer, 321 N 4th
N Y, Brooklyn—Unity Classes, 774 E 40th; Unity Soc, 118 errepont
uffalo—Unity Soc, rm 18, mezzanine floor, Hotel Statler; League r Larger Life, 152 Elmwood; Aries Bkshop, 116 Delaware
ew Rochelle—Unity Cen, 14 Banefay Pl
ew York—Unity Soc, 250 W 57th; Brentano's 5th ave and 27th; eta Bkshop, 25 W 42nd; Center Pub Co, 828 7th; Divine Science ub Co, 113 W 87th; Seymour School, 57 W 48th
ochester—Unity Soc, 138 Court; Scrantom's, Powers bldg
henectady—Unity Cen, 125 Park
racuse—Katherine Carter, 155 E Onondaga
ica—Home of Truth, 5 Hobart
OHIO, Akron—Unity Church of Truth, 283 S Main
nton—Ralph Young, 139 Cleveland, s w
ncinnati—Unity Cen, Burnet house, 3d and Vine; Divine Science b, 9 W 4th, rm 57; New Thought Temple Lib, 1216 Mercantile b bldg; Universal Truth Cen, 11 W McMicken
eveland—Truth Cen, 725 Hickox bldg; Mrs Frank Ohlman, 322 Ohlman; Unity Class, 3518 Poe; Tucker School, 5012 Euclid
lumbus—Unity Truth Cen, Seneca hotel, Broad and Grand
yton—Pettibone McLean, 23 W 2d
amilton—New Thought Unity Temple, 7th near High
t Vernon—Katherine K Staunton, 15 N Mulberry
cky River—Unity Cen, 19330 Frazier dr
ledo—Unity Class, 656 Pleasant pl
OKLA, Oklahoma City—Unity Cen, 309 Baltimore bldg; Di- e Science Reading Rm, 211 Local bldg, 4111 Walnut; Wiggner Bk , 128 W Main
ulsa—A F St Clair, Densmore hotel; Unity Class, 211 Seaman g; Tulsa Bkstore, 19 W 3d

OREGON, MILL CITY—Jennie Christensen, c/o Mrs A Hinkle
PARK PLACE—Clara H Rosebraugh
PORTLAND—Meta Lib, 312 Central bldg; Realization League, 7
Corbett bldg; Tansing Book Co, 380 Morrison
PA, BUTLER—Ethel C Turner, 426 N Washington
ERIE—Truth Cen, Reed House
PHILADELPHIA—Unity Cen, 236 S 13th; Chapel of Truth, 15
Walnut
PITTSBURGH—Kingdom School, 819 Wabash bldg; Edwin Gilpin C
932 Union Trust bldg
WILKES BARRE—Alice B Sadler, 57 Terrace
R I, PAWTUCKET—Ida M Syddall, 53 Lupine
PROVIDENCE—New Thought Cen, 72 Weybosset, rm 307
TENN, NASHVILLE—Unity Cen, 307 Commercial Club blc
Unity Truth Cen, Psychology bldg, 150 5th n
TEX, AUSTIN—Griegs, 910 Congress
DALLAS—Unity Soc, 1311 Elm; Mrs C H Garvin, 1401 N Beckie
Unity Club, 3606 Roseland; Unity Circle, 1631 Pine
EL PASO—Unity Truth Cen, 1728 Wyoming
FT WORTH—Unity Truth Cen, 505 Worth bldg
HOUSTON—Unity Meta Cen, 1 New Majestic bldg
PALESTINE—Mrs P D Wolff
SAN ANTONIO—Unity Cen, 818 Maverick bldg
VA, NORFOLK—Unity Cen, 2817 Villa Circle; Freeman's, 2
Gramby; Truth Cen, 119 Tazewell; Mrs P B Cain, 1248 W 2
RICHMOND—Susan Baker, 628 N 7th
WASH, BELLINGHAM—Augustus Griffin, 1415 W Holly
CHEHALIS—Alice L Ruth, 876 Folsom
SEATTLE—Unity Class, 4093 Arcade bldg; Seattle Cen, 504 Ho
Savings bldg; S Louise Foulkes, 1217 7th; Raymer's Bkstore, 13
1st; Bookmart, 622 Pike; Cen of Philosophy, 537 Waldorf hot
Bookery, 4241 University way; Robert McKnight, 155 Sanitary mar
SPOKANE—Spokane Bk Co, 903 Riverside; Church of Truth, 6th a
Jefferson
TACOMA—Meta Cen, 719 Southeast; Raymer's Bkstore, 1317 Pacif
WIS, MILWAUKEE—First Unity Cen, 130½ Oneida, rm 6
WYO, CASPER—Unity Truth Cen, 142 S Durbin
AUSTRALIA, BRISBANE—Unity Truth Cen, Albert House, 2d
MELBOURNE—Anna Hudson, 145 Collins; Book Shop, 229 Collins
PERTH—Albert & Sons, 180 Murray
SYDNEY—New Thought Cen, 140 Elizabeth
CANADA, MONTREAL—Edith Clapp, 2588 A Esplanade
MOOSE JAW, SASK—Unity Cen, N Basement, Hammond bldg
TORONTO—Unity Cen, 53 College
VANCOUVER, B C—Truth Cen, 18 Fairfield bldg
VICTORIA, B C—Unity Cen, 600 Campbell bldg
WINNIPEG, MAN—Unity Cen, 672 Alverstone
ENGLAND, BELPER, DERBY—Rev W J Robson, 20 The Fle
LIVERPOOL—Annie Fairbank, 136 Granby, Princes Park
LONDON—L N Fowler & Co, 7 Imperial arcade, E C, 4; The Ra
39 Maddox, W 1; Theodore Waterman, 146 Church rd, Upper N
wood, S E 19
SCOTLAND, GLASGOW—Unity Lib, 1558 Gt Western rd
S AFRICA, JOHANNESBURG—True Self Realization Service,
box 3491, rm 9, 189 Jeppe

UNITY GOOD WORDS CLUB

A member who enrolled December 31, 1923, wrote: In sending this blank for membership in the Good Words Club I determined to sign the pledge as a New Year's good resolution." A new year is prophetic—of achievement, happiness, new ideals. Start this new year right by joining the Good Words Club. The Good Words Club (its purpose is signified by its name) opens a practical avenue for self-development, happiness, and spiritual growth. Thirty-four thousand members have made the "good resolution" and are realizing therefrom health, peace, success, and prosperity.

The pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words Club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will abide by the rules of the Club.

Name .....

Address .....

City or town.....State .....

This blank must be signed personally by the one joining.

Clip and return for enrollment

Freewill offerings meet the Club's expense.

The Club pin (gold), $1.50, and a wall motto pledge card, $.25, are helpful reminders.

Please check magazine to which you subscribe or have access: Unity (——), Weekly Unity (——), The Christian Business Man (——), Unity Daily Word (——).

YOU CAN DEMONSTRATE

the teachings of Jesus for yourself and others, wh you reach the Christ consciousness in which realizat and healing take place. Through the Unity Cor spondence Course you can be helped to the conscio ness which demonstrates spiritual truths.

These lessons teach all the important truths of Ch tian metaphysics. They explain how to enter the lence, how to interpret the Bible, and how to de onstrate health and prosperity.

The lessons are open to any one who has studied t Unity magazines and books long enough to understa our basic principles. A certificate is given when t Course is completed. Write to the Corresponden School Department for a schedule of the lessons.

SILENT-70

This is the department of Unity that attends to t distribution of free literature. You who have be benefited by the study of Truth and wish to help oth to see the Light, are invited to join Silent-70 and ta up this work. Write to us for information.

We give the following testimonials:

Anaconda, Mont.—Inclosed find a love offering Silent-70. God bless the work that they have done. I c never forget what Unity has meant to me. I bless t offering and know that it will bear good fruit.—*Mrs. W. S-70 No. AU-9.*

A Penitentiary—Just a line to let you know that I progressing spiritually and am well pleased with the cor spondent supplied to me by Silent-70. My sentence h been reduced by the war department from life to twe years. Faith has brought this to pass.—*A Prisoner, S- No. DJ-37.*

In response to requests from several centers, we ha recently had printed on cards the music and the words to t song, The Prayer of Faith. These cards sell for $.02 ea

UNITY BOOKS AND BOOKLETS

Aunt Joy's Nature Talks $1.00;	$1.50
Bible, American Standard Version	4.50
Book of Silent Prayer ..... paper, $.75; keratol,	2.00
Christian Healing $1.00; $2.00;	3.00
Study Helps and Questions for "Christian Healing"	.15
Divine Remedies ..... paper, $.75; keratol,	3.00
Book Book, Unity Inn ..... washable cover,	2.00
Lessons in Business ..... paper,	.50
Lessons in Truth ..... $.75; $1.50;	3.00
Question Helps for "Lessons in Truth"	.15
Miscellaneous Writings ..... $.75; $1.50	3.00
The Garden, the Gate, and The Key	1.50
Treasure Box	.50
Truth in Song	.50
Wee Wisdom's Way ..... paper, $.75; de luxe,	1.50
Wee Wisdom Picture Book, Vol. I, II, III ..... each	1.50
Beaux Arts Series (6 booklets): All Sufficiency in All Things; Directions for Beginners; Finding the Christ; God's Hand *and* Loose Him and Let Him Go; Practice of the Presence; Trusting and Resting ..... each	.25
Bible and Eternal Punishment	.15
Christian Salesman, The	.50
Consecration of the Room, The	.25
Creation and Re-Creation	.50
Faith that Removes Mountains	.25
Finding God	.25
Finding the Christ ..... keratol,	1.00
Getting the Clear Realization	.25
How to Attain Your Good	.35
Holy Spirit, The	.25
In Christ's Garden	.50
Inspirational Series (3 booklets): Good Words; Morning Meditations; Spiritual Law in Business ..... each	.35
Joy *and* The Way of Attainment	.25
Lessons for Young Students	.35
Lord's Prayer, The ..... paper, $.50; keratol	2.00
Love: The Supreme Gift ..... paper, $.50; cloth	1.00
Love's Roses	.25
My Litany	.10
Oneness with God *and* Neither Do I Condemn Thee	.25
Philosophy of Denial	.25
Prosperity Series (4 booklets): Giving and Receiving; Invisible Resource; Prosperity and Success; Wealth and Wisdom .. each	.25
Pure Reason and Honest Logic of Practical Christianity	.25
Sayings of Jesus Christ, The	.35
Silence, The ..... paper, $.50; keratol,	2.00
Stepping Stones	.35
Tithing	.25
Talks to Men	.25
Unity's Statement of Faith	.10
Truth Student With Soldiers	1.00
Unreality of Matter	.25

THAT NEW YEAR RESOLUTION

"I now resolve to make this year a golden one in m life by doing each day a kindness for some one." Th new year's resolution will bear fruit for you in ma ways, if faithfully followed. It will mean increas happiness for those around you; it will mean ne happiness and new success for you, too.

We can suggest no better start toward keeping t resolution than the sending of Unity periodicals to thr of your friends. There are people all over the wor who are hungry for the lessons and truths of these mag zines, people who are beginning to feel keenly the nee of knowing how to apply practically the religion th they have. It is in your power to open for them t way to this knowledge that they seek. "Each day kindness for some one."

Through the Prosperity Bank Plan, you may sen subscriptions to Unity magazine to three of your frienc save the amount to pay for the subscriptions within te weeks, and receive our prayers for your increased pro perity. To get the most benefit from these prayers, yo must follow faithfully the Bank instructions.

You may use the coupon below in ordering su scriptions and in applying for a Prosperity Bank.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

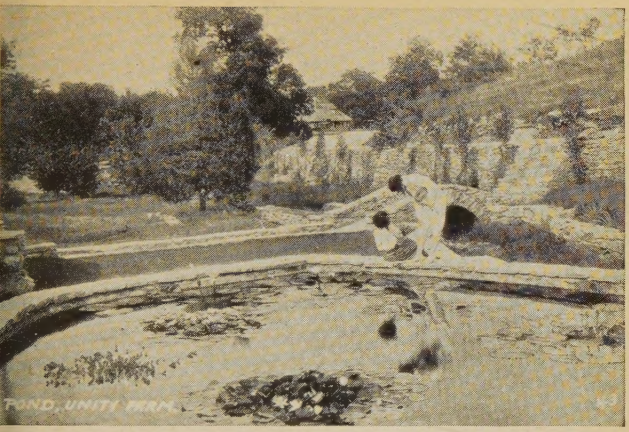
Please give me special prayers for increased prosperi and send me a prosperity bank. I will use daily the pro perity statement which you send me and will work with y to establish the true prosperity within myself. I will sa $3 to pay for Unity magazine to be sent to each of the pe sons named on the attached sheet of paper, and will send th amount to you within ten weeks after receipt of my ban

Name .....

Address .....

City ..... State.....

1-24



The picture above is a reduced facsimile of one of a up of views of Unity buildings and of Unity farm, which are offering our readers.

We receive letters daily inquiring about our work here, out the buildings, and about the farm. It occurred to us t there are many people who would be interested in seeing tures of these various places.

Accordingly we have had several pictures made and ve divided them into two groups, twelve pictures, post card e, in each group. Some of the pictures are included in h groups. We are offering these pictures for $1 a dozen. u may order either of the groups listed below at this price.

Group A	Group B
Unity Administration building	Unity Farm—clubhouse
Unity Inn	Unity Farm—part of terrace garden
Corner of Unity pressroom	Unity Farm—swimming pool
Unity lobby—Administration building	Unity Farm—lily pond
Unity Studio building	Unity Farm—lily pond with Clubhouse
Unity Sunday School and class room	Unity Farm—tennis courts
Unity Inn—interior view	Unity Farm—bridge and pool
Unity bus	Unity Farm—garden wall
Unity conference room	Unity Studio building
Unity Farm—swimming pool	Unity Administration building
Unity Farm—clubhouse	Unity Inn
Unity Farm—part of terrace garden	Corner of Unity pressroom

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

GOD PROVIDES

Behold
The birds
Of the heaven,
That they sow not,
Neither do they reap,
Nor gather
Into barns;
And your heavenly Father
Feedeth them.

Are not ye
Of much more
Value than they?
And which of you
By being anxious
Can add one cubit
Unto the measure
Of his life?

And why
Are ye anxious
Concerning raiment?
Consider the lilies
Of the field,
How they grow;
They toil not,
Neither do they spin:

Yet I say unto you,
That even Solomon
In all his glory
Was not arrayed
Like one of these.

PRINTED IN U. S. A.